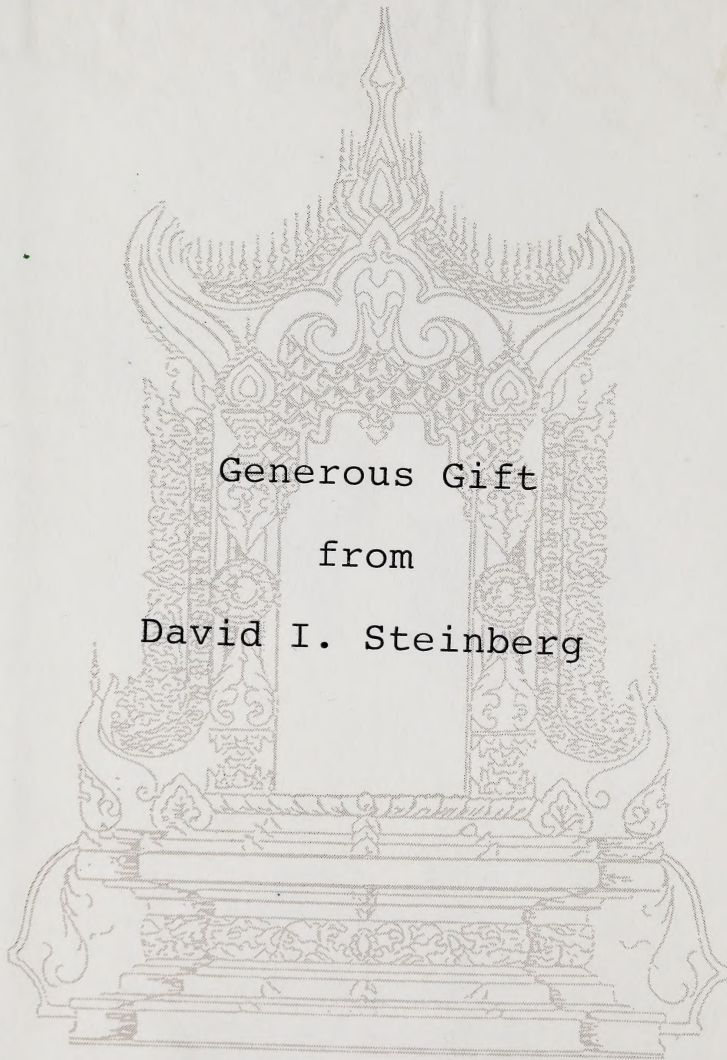




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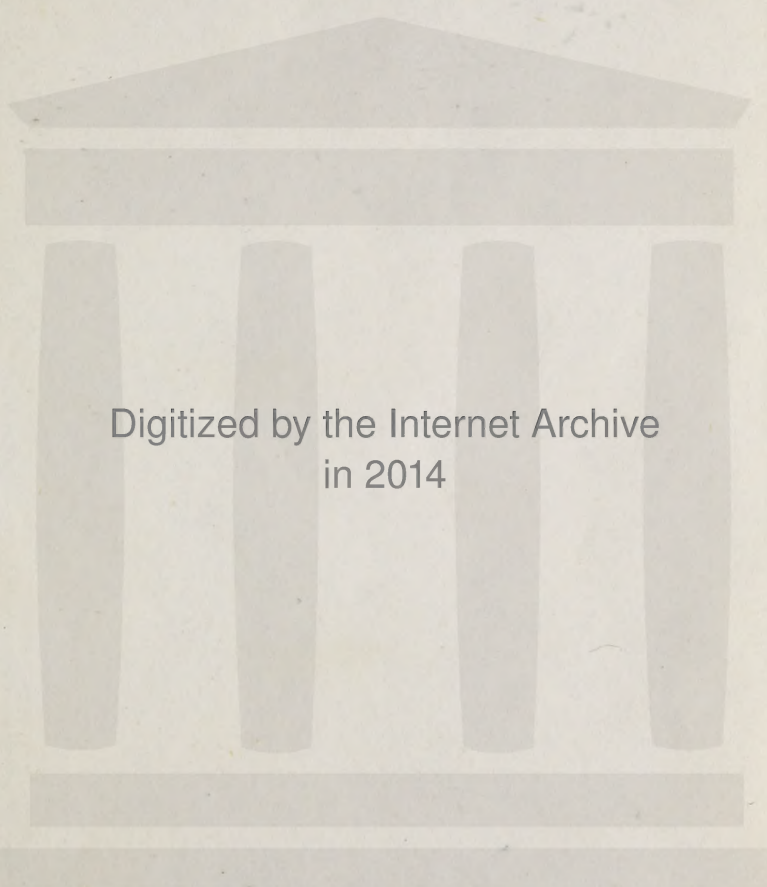
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# BURMESE GRAMMAR

AND

## GRAMMATICAL ANALYSIS

By A. W. LONSDALE

EDUCATION DEPARTMENT, BURMA.

RANGOON

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1899.

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## PREFACE.

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ALTHOUGH there are several grammars of the Burmese language already published in English, no apology is needed for issuing another. The study of a language to be of any educational value should be conducted on scientific lines; and a treatise in which this fact is not fully recognised can hardly be said to be of practical utility to the student who aims at gaining something more than a merely superficial knowledge of the subject. The Burmese language is constructed on scientific principles, and there is no reason why its grammar should not be dealt with also from a scientific standpoint. But it may be safely said that Burmese grammar *as a science* has not received that attention it deserves. In the present work an attempt is made to deal with it on the lines indicated. The practice usually followed in the grammatical treatment of the language is to give only certain facts which can be easily disposed of, and to pass over those which occasion difficulty. This would be well enough so far as an elementary work is concerned; but the facts presented are often so imperfectly classified and explained that the student is given the impression that the distinctions and rules of the language are purely arbitrary, and that it has, therefore, no grammar worthy of the name. It may be possibly due to this that some have even asserted that the language is but an incoherent medley of affixes and a few notional words. That Burmese is not devoid of a properly constructed grammar which admits of scientific treatment, the following pages, it is hoped, will show.

With regard to the grammatical treatises by native writers, it is no exaggeration to say that there is not one which can be properly called a Burmese grammar. These writers, not content with merely borrowing the gramma-



tical nomenclature of the Páli language, also attempted to assimilate the grammatical principles of the uninflected Burmese to those of the inflected Páli; so that they produced, not Burmese grammars, but modified Páli grammars in Burmese dress. The servile veneration in which they held Páli, the language they had adopted as their classic, is, no doubt, directly responsible for the composition of such works. In their endeavour to conform strictly to Páli methods, they often introduced unnecessary terms and misapplied them, ignoring those grammatical points in Burmese for which they could find no parallel in Páli. How futile their attempts were may be judged by the numerous difficulties and anomalies they created, from some of which even now teachers of the language have not quite extricated themselves—take, for instance, the case-inflexions.

To a very great extent this work is a first attempt to reduce to a system the grammatical principles of the language—an undertaking which has involved much patient labour. The author is fully conscious that it is not free from imperfections. Compelled, as he has been, to be original in dealing with the many difficult points which confronted him, and which previous writers had not touched upon, he has, no doubt, occasionally gone astray. Experience in using the work will probably disclose defects, and suggest some possible improvements.

In the preparation of the work, the author has generally followed the plan of English grammar, since it is one with which the class of students for whom the book is designed would be most familiar. He has not, however, dealt with 'Syntax' in a separate section for the reason given on page 36. It will be noticed that in the English renderings of many of the Burmese examples given, idiom has been sacrificed to literal accuracy. The author has deemed it advisable, even at the risk of writing bad English, to adopt this course so as to bring out clearly, in every case, the precise meaning and idiomatic use of words

and phrases as well as the construction of sentences in Burmese. A section on 'Analysis of Burmese Sentences'—a subject never attempted before—has been added. A careful study of this will, the author trusts, materially help the student to a better understanding of the structure of a Burmese sentence. As the typical Burmese sentence is one in which the subordinate clauses are very much involved, the author has, in Chapter VIII of Part II, dealt very fully with the connective words which are used to mark these clauses.

The author begs to acknowledge his indebtedness to Mr. J. VanSomerén Pope, M.A., Director of Public Instruction, Burma, not only for the interest he has taken in the work, but also for the kind help he has given him. His hints and suggestions have been of very great service.

The author's cordial thanks are also due to Mr. W. G. Wedderspoon, M.A., B.L., Senior Inspector of Schools, Central Circle, Burma, whose criticisms have frequently led the author to modify and even to re-cast various portions of his grammar. Being a student of the language himself, Mr. Wedderspoon took the keenest interest in the preparation of the work, and was ever ready and willing to render help.

In the course of preparation, the author has had occasion to consult the works of various writers on English grammar. Wherever these have been cited acknowledgments have been made.

The acknowledgments of the author are also due to the proprietors of the 'British Burma Press' for their courtesy in affording him every facility for the successful printing of this work.

A. W. L.

RANGOON,  
*March, 1899.*





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# ERRATA.

Par.	9,	line	5,	for	ratha	read	rattha.
„	13,	„	8,	„	celebrals	„	cerebrals.
Page.	8,	„	1,	insert	၈	after	ဆ။
„	10,	...		for	အား။—	read	အာ။—
Par.	57,	line	3,	insert	are	after	word.
„	62,	...		for	အာမေဋိတ်	read	အာမေဋိတ်။
Page.	52,	foot-note,		„	ကာရောထိ	„	ကရောထိ။
Par.	89,	line	6,	„	အလပန	„	အာလပန။
„	138,	„	3,	„	304	„	340.
Page.	113,	„	21,	„	ခပ်ပြား	„	ခပ်ယျား။
„	„	„	24,	„	ဗျာ	„	ယျာ။
„	„	„	25,	„	ဗျါ	„	ယျါ။
Par.	191,	„	5,	delete	and	before	while.
„	„	„	10,	for	person	read	persons.
Page.	135,	„	3,	insert	မှ	after	မှ။
„	162,	„	13,	for	Augmentative	read	Auxiliary.
„	170,	„	14,	delete	as	after	instance.
„	174,	„	7,	column 3, for	ငါစားမည်	read	ငါစားနေမည်။
„	212,	foot-note, line 3, for		completements	read	complements.	
„	236,	line	19,	for	application	read	applications.
„	241,	„	24,	„	fact	„	facts.
„	253,	„	14,	„	making	„	marking.
Par.	457,	„	7,	„	postposition	„	postpositions.



# BURMESE GRAMMAR.

## INTRODUCTION.

**I.** THE Burmese Language proper is radical or monosyllabic, but contains many polysyllabic words of foreign origin received chiefly from Páli. It belongs to the great Polytonic<sup>1</sup> family of Languages, forming one branch of the Tibeto-Burman subdivision of that family. Its alphabet and the method of writing that alphabet, however, have been borrowed from the ancient Nágari through the medium of Mágadhi or Páli, the language in which the Buddhist scriptures, introduced into Burma from Ceylon, were written.

**2.** The Burmese grammarians, having no suitable grammatical terms of their own, were obliged to borrow them from the Páli Language. The term they employ for **Grammar** is သဒ္ဒါသတ္တံ *Saddá-sattham* (Bur. *Thaddá that-htan*), commonly called သဒ္ဒါကျမ်း *Thaddá-kyan*, or simply သဒ္ဒါ *Thaddá*.

This word သဒ္ဒါ is the Páli သဒ္ဓ slightly modified in its form, and implies primarily **Sound**. Páli Grammarians place all sounds under two heads, viz. စိတ္တသေသ <sup>3</sup>*Sittaja-sadda* (Bur. *Seiktaza-thadda*), lit. 'mind produced sounds,' and ဥတုသေသ <sup>4</sup>*Utuja-sadda*, (Bur. *Uduza-thadda*), lit. 'season produced sounds.' Under စိတ္တသေသ are included all sounds uttered by man for the purpose of communicating thoughts, as well as those made by irrational beings, which, according to Buddhistic teaching, are

<sup>1</sup> *Poly*, 'many;' *tonic*, 'relating to tones or sounds;' polytonic, 'having more than one tone.'

<sup>2</sup> Páli, သတ္တံ, 'a treatise.'

<sup>3</sup> Páli, စိတ္တံ, 'mind,' and ဒ သေသ 'born,' 'produced.'

<sup>4</sup> Páli, ဥတု, 'season.'

considered to be endowed with a mental faculty. Under ဥတုသဒ္ဒါ are included all kinds of sounds produced in nature, such as those occasioned by thunder, the falling of trees, the rustling of the wind, &c. Along with these are placed the sounds that are made in the body without any mental operation, such as those caused by sneezing, snoring, &c.

သဒ္ဒါ,<sup>1</sup> used as a grammatical term, means only articulate sounds as applied to language whether spoken or written.

3. The written representative of a sound is called **အက္ခရာ** *ekkhara*, **letter, character**. A combination of letters is called **ပုဒ်**<sup>2</sup> *pôk*, **word**. A **syllable** is called **ဝဏ္ဏ** *winna*.

4. The Burmese Grammar may be divided into three principal parts, *viz.* **အက္ခရာဗေဒ** *ekkhara-pa-beda*, **Distinction of Letters**; **ပဒဝိဝေခန** *pada-wiwesana*, **Word Investigation**, and **ကာရကဗျ** *karaka-kappa*, **the Rules concerning the necessary relations of words in a sentence**. Under **အက္ခရာဗေဒ** are included **Orthography** and **Orthoëpy**;<sup>3</sup> **ပဒဝိဝေခန** embraces the **classification of words, their accidence and derivation**. **ကာရကဗျ** is what we understand by **Syntax**.

5. **ဝါကျ**—A group of words, containing a noun or a word or words equivalent to a noun, and a verb, that makes complete sense by itself by expressing a statement, a command, an entreaty, a wish, or a question is called a **Sentence**; in Burmese it is termed **ဝါကျ**;<sup>4</sup> *as*,

<sup>1</sup> From its primary meaning of 'sound,' this word has come to mean 'voice,' 'word' also; but we shall use it only in the sense of 'sound.'

<sup>2</sup> This is from the Páli ဝဒ which has various meanings, *viz.* step, foot-print, matter, thing, a part, portion, a line of stanza, a word, a sentence. In this work, it is used only with the meaning of 'word.'

<sup>3</sup> That part of Grammar which deals with the correct pronunciation of words.

<sup>4</sup> This in Páli is ဝါကျ *vākyam*. The Burmese form ဝါကျ is pronounced *wek-kyā*.



မောင်ဘသွားသည်, 'Moung Ba goes.'—a statement.

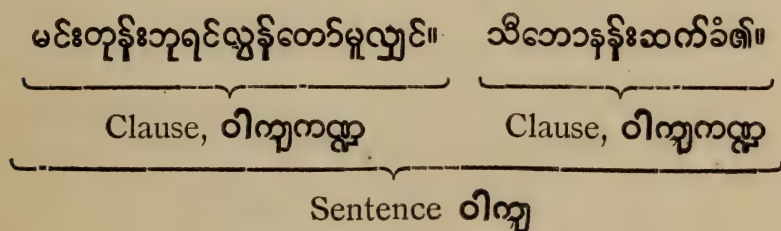
(သင်) သွား, '(you) go.'—a command.

ကျွန်ုပ်သွားပါရစေ, 'please let me go.'—an entreaty.

သင်တို့ကောင်းစားပါစေသောပ်, 'may you be prosperous!'—  
a wish.

မောင်ဘသွားသလော, 'Does Moung Ba go?'—a question.

6. **ဝါကျကဏ္ဍ**—A group of words containing a noun or a word or words equivalent to a noun, and a verb, that makes sense but not *complete* sense by itself is called a **Clause**; in Burmese it is termed **ဝါကျကဏ္ဍ**<sup>1</sup> A clause always forms a part of a sentence; *as*,



7. **ပဒေယ**—A group of words which does not make any sense by itself is called a **Phrase**; in Burmese it is termed **ပဒေယ**;<sup>2</sup> *as*, တနေ့သ၌, 'one day;' လမ်းပေါ်၌, 'on the road;' နေ့တိုင်း, 'every day.'

<sup>1</sup> Pāli ကဏ္ဍ means, 'a part,' 'a portion;' ဝါကျကဏ္ဍ = 'a part of a sentence.'

<sup>2</sup> Pāli ဝဒ 'word;' ဝယ 'a group,' 'a cluster.'

# PART I.

## ORTHOËPY AND ORTHOGRAPHY.

### CHAPTER I.

#### THE ALPHABET.

8. Strictly speaking, the Burmese alphabet consists of forty-two letters of which ten are vowels, သရ *thara*, and thirty-two consonants, ဟည်း *byí* : These represent simple or elementary sounds.

9. The **Vowels** are

အ *a*, အာ *á*, ဣ *i*, ဤ *í*, ဥ or ဥ *u*, ဥိ *ú*, ဧ *e*, အဲ *è*,  
ဩ or ဩ *aw*, ဩ *au*.

Páli grammarians reckon only eight vowels, three of which are *short*, called ရသာ သရ *ratha thara*, viz. အ, ဣ, and ဥ; the rest are *long*, called ဒိဃသာရ *diga thara*, viz. အာ, ဤ, ဥိ, ဧ, and ဩ။ The vowels အဲ and ဩ are distinctly Burmese and not to be found in Páli, although there are letters in Sanskrit nearly corresponding to them in sound. They may be accounted *long*. The vowels are either similar, called သဝဏ်, *thawún*, or dissimilar, called အသဝဏ် *athawún*; thus, အ and အာ, ဣ and ဤ, ဥ and ဥိ are similar; ဧ and အဲ in Páli, and ဧ, အဲ, ဩ and ဩ in Burmese are dissimilar, not only to one another but to all the others.

In the *Thinbóngyi* or Burmese spelling book two other letters are found added to the ten vowels shown above. They are အံ *an* and အား *á*; အံ is a nasal or nose letter နာသိကအက္ခရာ,<sup>1</sup> and is not strictly a vowel (see

<sup>1</sup> Páli, နာသိက 'the nose,' နာသိကအက္ခရာ = 'nose letter,' i. e. a letter sounded through the nose.

*infra*.) အာ: is not a separate letter, but the second vowel အာ with its natural tone modified by the two circular dots. (*see par.* 51.)

**10. Anuthwára အနုသွာရ**—The nasal letter အံ is called the **Anuthwára**. In Páli it is classed with the consonants, and, according to the way it is pronounced in Sanskrit, it has the power of *m* in *aham*. It is represented by *m* in the transliteration of Páli words formed with it. In Burmese it is placed amongst the vowels as already stated, and is pronounced exactly like the English *an* in *pan* pronounced as if written *pahn*. When combined with a consonant it is indicated by a tiny circle placed above the letter. From being used in this manner, it is commonly called သေးသေးတင် *thei-thei-tin* (from သေးသေး 'minute,' and တင် 'to place on.') It is also called နိဂ္ဂဟိတ *niggahita* or, according to the Burmese, နိဂ္ဂဟိတ် *neiggaheik*.

## II. The Consonants are

(1) က *ka*, ခ *hka*, ဂ *ga*, ဃ *ga*, င *nga*.

(2) စ *sa*, ဆ *hsa*, ဇ *za*, ဈ *za*, ည *nya*.

(3) တ *ta*, ထ *hta*, ဒ *da*, ဝ *da*, ဏ *na*.

(4) တ *ta*, ထ *hta*, ဒ *da*, ဝ *da*, န *na*.

(5) ပ *pa*, ဖ *hpa*, ဗ *ba*, ဘ *ba*, မ *ma*.

ယ *ya*, ရ *ra* or *ya*, လ *la*, ဝ *wa*, သ *tha*, ဟ *ha*, ဌ *la*.

To these may be added the *anuthwára* အံ

**12.** The above arrangement is in accordance with the Nágari system. It will be seen that the first twenty-five consonants are divided into five groups or classes each containing five letters. The groups collectively are called ပဉ္စဝဂ္ဂ<sup>1</sup> *pyinsa-*

<sup>1</sup>Páli, ပဉ္စ 'five,' ဝဂ္ဂ, 'class.' The Burmese form of ဝဂ္ဂ is ဝဂ် *wet*.



*wegga*, each of which is known by the first letter of the group, thus က to င is called the ကဝဂ် 'ka wegga;' စ to ည, the စဝဂ် 'sa wegga;' and so on.

The first letter of each group is pronounced sharp and strong, and the third has the flat sound of the first; thus, (1st) က *ka*, (3rd) ဂ *ga*. The second letter is the aspirate of the first; thus, in ကခ, ခ *kha* is the aspirate of က *ka*; the fourth is the aspirate of the third; thus in ဂဃ, ဃ *gha* is the aspirate of ဂ *ga*, but the Burmese do not pronounce it differently from ဂ။ The fifth letter is a nasal.

The rest of the letters, *i.e.* ယ, ရ, လ, ဝ, သ, ဟ and ဋ, are called အဝဂ် *awegga*, 'no class.'

## CHAPTER II.

### CLASSIFICATION OF THE CONSONANTS ACCORDING TO THE VOCAL ORGANS.

**13.** The Consonants are further classified on quite a different plan from that<sup>1</sup> explained in par. 12. The classification is based upon the various parts of the mouth by which the sounds are produced. The organs brought into play for this purpose are the throat, the roof of the mouth, the tongue, the teeth, and the lips; thus there are *throat-letters*, ကဏ္ဍဇာ,<sup>1</sup> **Gutturals**; *roof-of-the-mouth-letters*, တာလုဇာ,<sup>2</sup> **Palatals**; *tongue-letters*, မုဒ္ဓဇာ,<sup>3</sup> **Linguals** or *Celebrals*; *teeth-letters* ဒန္တဇာ,<sup>4</sup> **Dentals**; *Lip-letters*, ဩဋ္ဌဇာ,<sup>5</sup> **Labials**. Each of the classes into which the letters are divided is called ဌာနီ။

**14.** The letters are distributed into the different classes mentioned above as follows :—

**Gutturals, ကဏ္ဍဌာနီ။**—က, ခ, ဂ, ဃ, and င of the ကဝဂ် *ka-wegga* or *ka* group, and ဖ of the *awegga* series. With these are included the vowels အ and အာ။

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<sup>1</sup> Páli, ကဏ္ဍ, 'the throat,' ဇာ 'to produce,'

<sup>2</sup> Páli, တာလု, 'the palate.'

<sup>3</sup> Páli, မုဒ္ဓါ, 'the head.' 'Cerebral' is the old English designation incorrectly used for မုဒ္ဓဇာ။ It is not a suitable term, for it means 'brain-letter,' whereas မုဒ္ဓဇာ, although it signifies 'produced in the *head*,' is used to denote a letter pronounced by bringing the tip of the tongue backward and upward nearly to the middle of the palate. 'Cerebral' is now superseded by the more appropriate term 'Lingual.'

<sup>4</sup> Páli ဒန္တ 'the teeth.'

<sup>5</sup> Páli ဩဋ္ဌ 'the lip.'

**Palatals, တာလုဌာန်**—စ, ဆ, ဈ, and ည of the စဝဂ္ဂ *sa-wegga* or *sa* group, and ယ of the *awegga* series. The vowels ဣ and ဤ are classed with these.

**Linguals, ဗုဒ္ဓဌာန်**—ဇ, ဌ, ဍ, ဎ, and ဏ of the ဇဝဂ္ဂ *ta-wegga* or *ta* group, and ထ and ဋ of the *awegga* series.

**Dentals, ဒန္တဌာန်**—တ, ထ, ဒ, ဓ, and န of the တဝဂ္ဂ *ta-wegga* or *ta* group, and လ and ယ of the *awegga* series.

**Labials, ဩဌာန်**—ပ, ဖ, ဗ, ဘ, and မ of the ပဝဂ္ဂ *pa-wegga* or *pa* group, and the vowels ဥ and ဦ.

**15. Nasals.**—The letters င, ည, ဏ, န and မ are **Nasals** or *nose-letters*. These are already included in the above classification, but are also called nasals because, when we pronounce them, we not only commence their sounds with the organs chiefly employed in forming them, but also allow our voice to issue through the nose instead of confining it within the mouth. The **Anuthwára** explained in par. 10 falls under this head.

**16.** The vowel ဇ is both guttural and palatal; ဩ is guttural and labial. The Consonant ဝ is dental and labial.

**17.** The vowels အဲ and ဩဝ်, not being used in the Páli Language, are not included in the above arrangement; Burmese Grammarians, however, consider အဲ to be both guttural and palatal, and ဩဝ် guttural and labial.

**18.** The Burmese who have followed the Nágari system as introduced by the Páli grammarians, still keep to the classification exemplified in the foregoing paragraphs, and have devised no other.



A very simple method of distinguishing the Burmese consonantal sounds would be to divide the letters into *Surds*, *Sonants* and *Liquids*,<sup>1</sup> thus :—

SURDS. (otherwise called Sharp, Breathed, Hard.)		SONANTS. (otherwise called Flat, Voiced, Soft.)		LIQUIDS.
Simple.	Aspirate.	Simple.	Aspirate.	
က	ခ	ဂ	ဃ	င
စ	ဆ	ဇ	ဈ	ည
င	ဋ	ဉ	ဍ	ဏ
တ	ထ	ဒ	ဎ	တ
ပ	ဖ	ဇ	ဍ	ဏ
...	...	...	...	ယ
...	...	...	...	ရ
...	...	...	...	လ
...	...	...	...	ဝ
...	ဝ as <i>th</i> in <i>thin</i> .	...	ဝ as <i>th</i> in <i>thine</i> .	...
...	ဟ	...	...	ဋ

<sup>1</sup> Surd means 'noiseless;' Sonant 'sounding;' Liquid 'flowing.' For a full explanation of these terms, see Mason's *English Grammar*, pars. 13 and 15.

### CHAPTER III.

## THE SOUNDS OF LETTERS.

### (a) VOWELS.

အ||—This has the sound of the short open *a* as heard in the first syllable of *papa* ; also in *adore*. It is represented by **a** in this work.

အာ||—This is long and open, and is pronounced like *a* in *ah*. It is represented by **á**.

အိ is pronounced like the regular short sound of *i* as heard in *pig*, and is represented by **i**.

အီ||—This is the long sound of **အိ**, and may be transliterated by **í** as heard in *pier*, *machine*; also in *bee*.

အူ||—This has the sound of *u* when pronounced like that of short *oo*, as heard in *push*. It is represented by **u**.

အိူ||—This has the long sound of **အူ**, being pronounced like *u* as heard in *Lu*, *rue* ; also in *pooh*. It is represented by **ú**.

ဧ has the power of *e* in *eh*, *Bey* [= *a* in *mate*, *paper*.] It is represented by **e**.

အဲ||—The sound of this is equivalent to that of *e* as pronounced in *there* or *held*. It is also heard in *air*, *bear*, *care*. It is represented by **è**.

အွ||—This has the sound of *aw*, in *awful*.

ဧအွ||—This is pronounced, like *au* in *audacity* with a rising inflexion of the voice.

19. There are two other letters which may be placed with the vowels, *viz.* ခို and ခုံ။ ခို is a combination of the vowels ခ, ခူ and ခု and has the sound of the long *ó* as heard in *oh*, *Leo*, *opaque*. The circle above and the line below ခ stand for ခူ and ခု respectively. The student will learn more about them further on.

ခုံ is a combination of the nasal ခံ and the vowel ခု, and has the sound of *ón* as heard in *only* with the accent removed to the second syllable. ခို is a triphthong ဝိသရ, being a blend of three vowel sounds; and ခုံ may be considered a diphthong ခွိသရ။

## (b) CONSONANTS.

20. Every Consonant in Burmese has the sound of the vowel ခ inherent in it, so that in its natural state, that is, when not blended or combined with any other letter, it is fully articulated with its sound always ending in that vowel; thus, က *ka*, ခ *sa*, &c. When it occurs as the initial or the first letter of a word, it drops this vowel sound. When it occurs as a final, it undergoes a certain modification. These points will be discussed later on.

21. The alphabetical names of the consonants and their powers are given below :—

က—This is called ကကြီး *ka-gyi*, 'great *ka*,' and has the power of **k** as in *kaleidoscope*.

ခ—This is the aspirate of က, and is called ခခွ *hka-gwe*, 'curled up *hka*.' Its power is that of **k** aspirated = **hk**.

This consonant is usually represented by **kh** when it occurs in Páli words written in the Roman character.



ဂ is called ဂငယ် *ga-ngai*, 'little *ga*,' and has the power of hard *g* as in *gasp*.

ဃ is called ဃကြီး *ga-gyí*, 'great *ga*,' and, according to the Páli pronúnciation, is an aspirate of ဂ = *gh*, but according to the Burmese, it has the same power as ဂ, *i.e.* *g*. This letter is used only in writing Páli words or words of Páli origin.

င—This is a nasal, and corresponds in sound to the English *ng* as heard in *hang*. Its alphabetical name is *nga*, pronounced without allowing the tongue to touch the palate.

စ—This is called စလုံ *sa-lôn*, 'round *sa*,' and has the power of *s* in *salute*.

In Páli this is equivalent to *c* pronounced like the English *ch*, in *church*.

ဆ is the aspirate of စ, and is called ဆလိမ် *hsalein*, 'twisted *hsa*.' Its power = *hs*. The letter *h* representing the aspirate is here placed first so as to avoid giving the combination the power of *sh* as heard in *sham*.

In Páli this is equivalent to *ch* aspirated = *ch'h*.

ခ—This is named ခွဲ *za-gwé*, 'split *za*.' It has the power of *z*.

In Páli it is pronounced like *j* in *jar*.

ဈ is called ဈာမ္ဗညံ *za-myin-<sup>3</sup>zwe*, 'line-drawn *za*,' and has the same power as ခ = *z*.

In Páli this is the aspirate of ခ = *jh*.

This consonant is chiefly used in Páli words or words derived from the Páli.

The consonants ဓ, ဖ, ဇ, and ဈ, as pronounced in Burmese, are *Sibilants*, that is, *hissing sounds*.

ည—This is called ည *nya*, and has the power of **ny** as heard in *banyan*, or the Spanish **ñ**.

ဋ—This letter which is called ဋသံလျှင်းချိတ် *ta-than-lyin: gyeik*, 'iron-hook *ta*,' is a lingual (cerebral), and is sounded in Páli as the English **t** would be pronounced by placing the tip of the tongue far back against the palate. The Burmese, however, pronounce it as we pronounce **t**, thereby giving it the same power as the dental တ *ta*. ဋ occurs only in Páli words or words derived from the Páli.

In the writing of Páli in Roman characters, this consonant is transliterated by **ṭ**.

ဌ is also a lingual, and is the aspirate of ဋ. It is called ဌဝမ်းတဲ *hta-wûn:-bè*, 'duck *hta*.' It may be transliterated by **ht**. It occurs chiefly in Páli words.

In the writing of Páli in Roman characters, this letter is represented by **ṭh**.

ဍ is the lingual **d**. The remarks on ဋ as to its pronunciation are applicable here. It may be transliterated by **d**. It is called ဍရင်ကောက် *da-yin-gouk*, 'crooked breasted *da*,' and is initial only in Páli words.

In Páli words written in the Roman character this letter is represented by **ḍ**.

ဎ is the aspirate of ဍ, but the Burmese do not pronounce it as such; it may therefore, be transliterated by **d**. Its alphabetical name is ဎ ရေမှတ် *da-ye-hmòk*, 'water-dipper *da*.'

In the writing of Páli in Roman characters this consonant is transliterated by **ḍh**.

**က** is a nasal as well as a lingual. It is pronounced by the Burmese like **n** in *not*, without bringing the point of the tongue upward nearly to the middle of the palate. It is called **ကကြီး** *na-gyá*, 'great *na*,' and is used only in Páli words or words derived from the Páli.

In Páli words written in the Roman character this letter is represented by **ṇ**.

**တ**—This is called **တဝမ်းပူ** *ta-wûnṣ-bú*, 'pot-bellied *ta*,' and is the dental **t** in *ton*.

**ထ** is the aspirate of **တ** and is equivalent to **ht**. Its alphabetical name is **ထဆင့်ထူး** *hta-hsin-dúṣ*, 'elephant-fetter *hta*.'

This letter is usually represented by **th** in Páli words written in the Roman character. The combination is not, however, adopted here, as it is liable to be confounded with the sound of **ဝ** which, in Burmese, is pronounced like *thin* or *thee*.

**ဒ**. This is called **ဒထွေး** *da-dweṣ*, 'youngest *da*,' and has the power of **d** in *darn*.

**ဓ** is the aspirate of **ဒ** in Páli, and is represented in Roman characters by **dh**; the Burmese do not, however, aspirate it, but pronounce it like **ဒ**; it may therefore be transliterated by **d**. It is called **ဓအောက်မြိုက်** *da-ouk-chyaik*, 'concave-bottom *da*.' **ခ** is the old form from which it got its alphabetical name.

**န** is called **နငယ်** *na-ngai*, 'small *na*,' and is equivalent in power to the English **n**.

**ပ** is called **ပအောက်** *pa-zouk*, 'steep *pa*,' and has the power of **p** in *pan*.

**ဖ** is the aspirate of **ပ**, and may be transliterated by **hp**. Its name is **ဖဦးထုပ်** *hpa-uṣ-hlók*, or as it should be pronounced, *hpa-ókhlók*, 'capped *hpa*.'



**Ph** is commonly used to represent this letter, but as it usually has the power of **f**, it is not adopted.

ဖ is called ဖထက်မြက် *ba-hlet-chyaik*, 'concave-top *ba*.' In power it is equivalent to the English **b** in *barn*.

ဘ is the aspirate of ဖ in Páli, and is represented in Roman characters by **bh**, but in Burmese it is the same as ဖ **b**. It sometimes has the sound of ဖ *hpa*, and is interchangeably written for it, as, ဘော် (pronounced *hpaun*) for ဖော် *hpaun*, 'to produce, bring into view.' Its alphabetical name is ဘဂ္ဂန်း *ba-gôn*, 'hunchback *ba*.'

မ, named မ *ma* is equivalent to the English *m* in *mamma*.

ယ, named ယပက်လက် *ya-pet-let*, 'supine *ya*,' or simply ယ *ya*, is like **y** in *yam*.

ရ, named ရကောက် *ra-gouk* or *ya-gouk*, 'crooked *ra* or *ya*,' is commonly pronounced like **y**, but in a few words especially those derived from the Páli, and in Arakan it is sounded like **r**.

လ, named လ *la*, is equivalent to **l** in English.

ဝ, named ဝ *wa*, is like **w** in *ward*. Its Páli equivalent is **va**.

သ, named သ *tha*, is the sibilant **s** in Páli, but according to the Burmese pronunciation, it has the sound of **th**, sharp as in *thin*, or flat, as in *thee*, *thine*.

ဟ, named ဟ *ha*, is a mere aspiration or breathing, and is therefore, equivalent to **h**.

ဌ This is called ဌကြီး *la-gyí*, 'great *la*.' In sound it is not different from လ

In Páli words written in the Roman character this letter is represented by **l**.

## CHAPTER IV.

### FORMATION OF WORDS.

#### COMBINATION OF VOWELS WITH CONSONANTS.

22. The vowels, when combined with consonants to form words, **are always represented by symbols.** When used in their own characters, they form either **distinct words**; as, အ a, 'to be dumb;' အာ á, 'the cavity of the mouth;' ဤ í 'this;' ဥ u, 'to lay an egg;' or **a part or parts of a compound word**; as, အဘ aba 'father;' အံ့ဩ an-aw, 'to be astonished;' ဆွဲအံ hswè-an, 'drawer;' ဥပမာ u-pa-má, 'comparison;' ဥဩ u-aw (pronounced ôk-aw) the name of a bird; ဩအ aw-zá, 'custard apple tree.'

23. The symbols of the vowels and their names are given in the following table in which are included the symbols of အံ, အို, and အို။

Letters.	Symbol.	Name of Symbol.
အ	none	.....
အာ	၁ or ၂	ချ cha, 'placed down.'
အု	၀	လုံးကြီးတင် lôn-gyí:-tín, 'large circle placed on.'
ဤ	၁	လုံးကြီးတင်ဆန်ခတ် lôn-gyí:-tín hsan-hkat, 'large circle placed upon and kernel put in.'
ဥ	၂	တချောင်းငင် ta-choung:-ngin, 'one line drawn.'
ဥိ	၂၂	နှစ်ချောင်းငင် hnít-choung:-ngin, 'two lines drawn.'

Letters.	Symbol.	Name of Symbol.
င	င	ထဝေထိုး <i>tha-we-hto:</i> , 'thrust out.'
ခဲ	ခဲ	နောက်ပစ် <i>nouk-pyit</i> , 'thrown backward.'
ထြော	င-၁ or င-၂	ထဝေထိုးချ <i>tha-we-hto:cha</i> , 'thrust out and placed down.'
ထြော်	င-၁ or င-၂	ထဝေထိုးချ <i>tha-we-hto:cha</i> she. - <i>hto:</i> , 'thrust out, placed down, and thrust forward.'
အံ	°	သေးသေးတင် <i>the:the:tin</i> , 'minute (thing) placed on.'
အို	၀ ၁	ထိုးကြီးတင်တချောင်းငင် <i>lôn:gyi:tin ta-choung:ngin</i> , 'large circle placed on, and one line drawn.'
အို	၁	သေးသေးတင်တချောင်းငင် <i>the:the:tin ta-choung:ngin</i> , 'minute (thing) placed on, and one line drawn.'

24. The second symbol of အာ is used only in conjunction with the consonants ခ, ဂ, င, ဒ, ဝ, and ဝ, as the use of the first symbol would make them assume the form of other letters ; for example, ဝာ might be read as ဝာ။ The second symbols of ကြော and ကြွေ are similarly employed.

25. The consonant with its annexed vowel symbol forms a **monosyllable**, and is pronounced as such; thus **ᳵ** is not read *ma-i* but *mi*, where the consonant **ᳵ**, becoming the first letter of the word, drops its inherent vowel sound **ᳵᳵ** and blends with the sound of **ᳵᳵ**. This dropping of the vowel sound takes place not only in these combinations, but also in all the other combinations in which the consonant is **initial**.



26. The position of each vowel symbol when combined with a consonant, is shown below :—

က *ka*, ကာ *ká*, ကိ *ki*, ကီ *kí*, ကု *ku*, ကူ *kú*, ကေ *ke*, ကဲ *kè*, ကော *kau*, ကော် *kaw*, ကံ *kan*, ကို *kô*, ကုံ *kôn*.

The other consonants are similarly combined.

27. The vowel အ may be united with the symbol of any of the vowels နှ, ဤ, ဥ, ဦ, ဩ, and ဩဝ်, in which case the combination has the power of the vowel represented by the symbol ; thus, အိ = နှ, အော် = ဩဝ်, &c.

## COMBINATION OF CONSONANTS WITH CONSONANTS.

28. **Compound Consonants.**—A consonant that is not combined with another consonant may be termed **Simple**, and a consonant combined with another may be called **Compound**.

29. Compound consonants are formed by combining simple consonants with one or more of the four letters ဝ, ရ, ဝ, and ဟ under symbolic form as shown in the following table :—

Consonant.	Symbol.	Name of Symbol.	Com- bined with ခ	Power.
ယ	၂	ယပင့် <i>ya-pin</i> , 'ya lifting up.'	မျ	<i>mya</i>
ရ	၆	ရရစ် <i>ya-yit</i> , 'ya encircling.'	မြ	<i>mya</i>
ဝ	ဝ	ဝဆွဲ <i>wa-hswè</i> , 'wa suspended.'	မွ	<i>mwa</i>
ဟ	၂	ဟထိုး <i>ha-htô</i> , 'ha thrust out.'	မှ	<i>hma</i>
ယ and ဝ	၂	ယပင့် and ဝဆွဲ	မျ	<i>mywa</i>
ရ " ဝ	၆	ရရစ် " ဝဆွဲ	မြ	<i>mywa</i>
ယ " ဟ	၂	ယပင့် " ဟထိုး	မျ	<i>hmya</i>
ရ " ဟ	၆	ရရစ် " ဟထိုး	မြ	<i>hmya</i>
ဝ " ဟ	ဝ	ဝဆွဲ " ဟထိုး	မွ	<i>hmwa</i>
ရ, ဝ, and ဟ	၆	ရရစ်, ဝဆွဲ and ဟထိုး	မြ	<i>hmywa</i>

ခ in combination with the ယပင့် *ya-pin* symbol, is pronounced *cha*; and င when combined with the ရရစ် *ya-yit* symbol, is pronounced precisely like ည *nya*.

30. The ဟထိုး *ha-htô* symbol merely adds an aspirated sound to an unaspirated letter. It is, however, never combined with any consonant which already has its corresponding aspirate; thus ဟ would be redundant as it is already represented by ဟ. This symbol, when united with ယ or ရ (not its symbol), gives the compound the power of the sibilant *sh* as in *ship*. The combination of ယပင့် *ya-pin* and ဟထိုး

*ha-hlô* symbols together with လ is often pronounced as if written ရှ *sha*, although its proper pronunciation is *hlya*. ဟှ is also pronounced like ရှ *sha*.

31. The vowel symbols are attached to compound consonants in the same way as they are to simple consonants. A few of these combinations are given below for the purpose of illustration :—

- (1) ကျ, ကျာ, ကျိ, ကျိ, ကျ, ကျ, ကျော, ကျော်, ကျံ, ကျိ ကျံ  
 ကြ, ကြာ, ကြိ, ကြိ, ကြ, ကြ, ကြော, ကြော်, ကြံ, ကြိ ကြံ  
*kya, kyá, kyi, kyí, kyu, kyú, kye, kyè, kyaw, kyau, kyan, kyô, kyôn.*

- (2) ကွ *kwa*, ကွာ *kwá*, ကွိ *kwi*, ကွိ *kwí*, ကွေ *kwe*, ကွေ *kwè*, ကွံ *kwín*.

Observe that the compound consonants formed with the ဝဆွ symbol are not combined with the symbols of ဥ, ဦ, ဩ, ဩဝ်, အိ, and အံ as there are no Burmese words which these sounds represent.

- (3) မှ *hma*, မှာ *hmá*, မှိ *hmi*, မှိ *hmí*, မှ *hmu*, မှ *hmú*, မှေ *hme*,  
 မှေ *hmè*, မှော *hmau*, မှော် *hmau*, မှံ *hman*, မှံ *hmô*, မှံ *hmôn*.

- (4) မျ, မျာ, မျိ, မျိ, မျေ, မျေ, မျံ  
 မြ, မြာ, မြိ, မြိ, မြေ, မြေ, မြံ  
*mywa, mywá, mywi, mywí, mywe, mywè, mywín.*

- (5) မှ, မှာ, မှိ, မှိ, မှ, မှ, မှော, မှော်, မှံ, မှံ  
 မှ, မှာ, မှိ, မှိ, မှ, မှ, မှော, မှော်, မှံ, မှံ  
*hmya, hmyá, hmyi, hmyí, hmyu, hmyú, hmye, hmyè, hmyaw, hmyau,*  
 မှံ, မှံ, မှံ  
 မှံ, မှံ, မှံ  
*hmyan, hmyô, hmyôn.*

- (6) မှ *hmwa*, မှာ *hmwá*, မှိ *hmwi*, မှိ *hmwí*, မှေ *hmwe*, မှေ *hmwè*, မှံ *hmwín*.



**32. Final Consonants.**—There are many words in the Burmese Language, terminating in a consonant which does not receive its full articulation, that is, it does not end with the **အ** sound. Not only is this inherent vowel **အ** rendered quiescent, but the consonant itself generally suffers a change, modifying at the same time, the vowel immediately preceding ; thus **ကင်** is composed of **က** *k* + **အ** *a* + **က** *k* which, though properly equivalent to *kak*, is pronounced *ket*. The last **က** in the word is a final consonant, and is marked by the sign **်** called **အသတ်** *athat*, ‘that which kills.’ This sign, besides indicating that the inherent sound of **အ** is *killed* or *destroyed*, distinguishes the consonant on which it is placed from the **initial** consonant which, as we have seen, also drops its **အ** sound. (see par. 25.) The consonants with the *athat* sign superadded are called **သတ်အက္ခရာ** *that-ekkhara*, ‘killed letters.’

**33.** The consonants which occur as **finals** in words of pure Burmese origin, are **က, င, ခ, ည, တ, န, ပ, မ, and ယ**. These may sometimes occur in words of Páli origin, in which case they are pronounced as in Burmese words.

**34.** The consonants **ဂ, ဃ, ဇ, ဋ, ဌ, ဏ, ဒ, ရ, လ, ဝ, သ, ဖ, and ဌ** are also used as **finals**, but only in words derived from the Páli ; for instance, the word **ညာဏ်** is the Páli **ညာဏ** merely Burmanized by making the last letter **ဏ** final, so that the word is pronounced *nyan* instead of *nyá-na*.

**35.** The changes and the modifications which the final consonants with their preceding vowels undergo, are called **Permutations**. These permutations are exhibited in the following tables :—

## FIRST TABLE

Showing the Permutations of Final Consonants and Vowels as they occur in pure Burmese words.

Final Consonants.	Combined with				
	အ	ဈ	င	ဪ	အိ
က် called 'ka-that	အက် <i>et</i>	...	...	အောက် <i>ouk</i>	အိုက် <i>aik</i>
င် „ nga-that	အင် <i>in</i>	...	...	အောင် <i>oung</i>	အိုင် <i>aing</i>
စ် „ sa-that	အစ် <i>it</i>	...	...	...	...
ည် „ nya-that	အည် <i>i, in</i>	...	...	...	...
တ် „ ta-that	အတ် } <i>at</i>	အိတ် } <i>eik,</i>	အုတ် } <i>ok</i>	...	...
ပ် „ pa-that	အပ် } <i>at</i>	အိပ် } <i>pro-</i> nounced like <i>ake</i> as heard in <i>lake</i> .	အုပ် } <i>ok</i>	...	...
နိ „ na-that	အနိ } <i>an</i>	အိန် } <i>ein</i> as heard in <i>skein</i> .	အုန် } <i>on</i>	...	...
မ် „ ma-that	အမ် } <i>an</i>	အိမ် } <i>in</i>	အုပ် } <i>on</i>	...	...
ယ် „ ya-that	အယ် <i>ai</i> as in <i>air</i> pro- nounced with out a falling inflexion of the voice.	...	...	...	...

36. The final consonants shown above are combined with any initial consonant, simple or compound, without any change in their pronunciation. တ် and ပ်, န် and မ်, however, form an exception, for when they are combined with ဝ or its

symbol, they are usually pronounced not *at* and *an* but *út* and *ún* respectively ; thus ဝတ်, ဝပ်, *wút* ; ကွတ်, ကွပ်, *kwút* ; ဝန်, ဝမ် *wún* ; စွန်, စွမ် *swún*. The *anuthwára* is also pronounced in the same way ; as, ဝံ *wún*, နွံ *nwún*. A few of the combinations are here given by way of illustration :—

### (a) Simple Consonants:

- (i) ကတ်, ကင်, ကမ်, ကည်, ကတ်, ကန်, ကပ်, ကမ်, ကယ်  
*ket, kin, kit, kí, kat, kan, kat, kan. kai.*
- (ii) ကိတ်, ကိန်, ကိပ်, ကိမ်, ကုတ်, ကုန်, ကုပ်, ကုမ်, ကောပ်,  
*keik, kein, keik, kein, kók, kón, kók, kón, kouk,*  
 ကောင် *koung*, ကိုက် *kaik*, ကိုင် *kaing*.

### (b) Compound Consonants:

- (i) ကျတ်, ကျင်, ကျမ်, ကျည်, ကျတ်, ကျန်, ကျပ်, ကျမ်, ကျယ်  
 ကြတ်, ကြင်, ကြမ်, ကြည်, ကြတ်, ကြန်, ကြပ်, ကြမ်, ကြယ်  
*kyet, kyin, kyit, kyí, kyat, kyan, kyat, kyan, kyai.*  
 ကျိတ်, ကျိမ်, ကျိပ်, ကျိတ်, ကျိန်, ကျိပ်, ကျိမ်, ကျောက်,  
*kyeik, kyein, kyeik, kyók, kyón, kyók, kyón, kyounk,*  
 ကျောင်, ကျိုက်, ကျိုင်  
*kyoung, kyaik, kyaing.*
- (ii) မှတ်, မှင်, မှပ်, မှည်, မှတ်, မှန်, မှပ်, မှယ်  
*hmet, hmin, hmit, hmí, hmat, hman, hmat, hmai.*
- (iii) ကွတ်, ကွင်, ကွပ်, ကွန်, ကွပ်, ကွမ်, ကွယ်  
*kwet, kwin, kwút, kwún, kwút, kwún, kwai.*

The student will find the other combinations in the Burmese *Thinbônggyí* or spelling book.

37. The final consonants as exhibited above, are not pronounced so distinctly as in English; in fact they are almost silent. The similarity of sound, not only between ယ and ရ as already noticed, but also between ဝ် and ဝ် and between န် and မ် and the *anuthwára*, makes Burmese



orthography extremely difficult especially for beginners ; and since no set of rules can be absolutely laid down for guidance, the student will have to depend entirely on his dictionary, note book, and memory.

38. The final ည has two sounds *viz.* *í*, and *in*, as in စည် *sí*, 'a drum,' and စည် *sin*, 'to place in consecutive order.' To distinguish the second sound from the first, a circular dot is usually placed above ည်; thus ည်̄=*in*. In colloquial speech this *that* letter used with the *í* sound is sometimes pronounced like ယ် *ai*; as, မည် *mai*.

## SECOND TABLE

Showing the Permutations of Final Consonants and Vowels as they occur in Burmanized Páli words.

Final Consonants.	Combined with			
	အ or အာ	ဣ	ဥ	ဧ
က	<i>et</i> as စက်	<i>eik</i> as in ဘိသိက်	<i>ok</i> as သုက်	...
ဂ	<i>et</i> as ဝဂ်	...	<i>ok</i> as in ဖြယက်	...
င	<i>in</i> as in ဘဝင်	<i>ein</i> , as လိင်	...	...
စ	...	...	<i>ok</i> as in ဧကဝင်	...
ဆ	<i>it</i> as ယစ်	...	...	...
ည <sup>1</sup>	<i>in</i> as in ဝိညာဉ်	...	...	...
ဋ	<i>at</i> or <i>út</i> with ဝ, as ဝဋ်	...	<i>ok</i> as ဒုက္ခဋ်	...
ဌ	<i>at</i> as ပါဌ်	<i>eik</i> as in အက္ခနိဌ်	...	<i>it</i> as in သေဌ်နင်း

<sup>1</sup> This is the single *nya* used in writing Páli words. The Burmese ည is a double consonant in Páli. (see par. 43.)

Final Con- sonants.	Combined with			
	အ or အာ	ဧ	ဉ	င
ဏ်	<i>an</i> as ဉာဏ် or <i>un</i> as ဝဏ်	<i>ein</i> as in သုဏ် ကိဏ်	<i>on</i> as in ပရ ဂုဏ်။ အရဏ်	...
တ်	<i>at</i> as ဇာတ်	<i>eik</i> , as မိတ်	<i>ok</i> as သုတ်	<i>it</i> as ခေတ်
ဒ်	<i>at</i> as in ဥပဒ်	...	<i>ok</i> as ပုဒ်	...
န်	<i>an</i> as ဈာန် or <i>un</i> as in ဇေ တဝန်	<i>ein</i> as in တာဝ တိန်	<i>on</i> as in ဝသုန်	...
ဝ်	<i>at</i> , as ကပ်	<i>eik</i> as in သံဝိပ်	<i>ok</i> as ရုပ်	...
မ်	<i>an</i> as ကံ	<i>ein</i> as သိမ်	<i>on</i> as in အာရံ	...
ယ်	<i>ai</i> as in အပါယ်	...	...	...
ရ်	<i>an</i> as in မါရ်	...	...	<i>i</i> as ထေရ်
တ်	<i>at</i> as in ဘ မတ်	<i>eik</i> as in ဥစ္စာ သိတ်	<i>ok</i> as in ဥပုတ်	...

39. ဃ်, ဏ်, ဟ်, and ဋ် occur only after the triphthong အို, and are always mute, that is, they do not make any change in the sound ; as, မိုဃ်း *môz*, ကုသိုဏ် *ku-thô*, ဝိဋ္ဌိဟ် *wi-gyô*, သိဟ်ဋ် *thi-hô*. ယ် and ရ် are also mute after အို; as, ကိုယ် *kô*, မြင်းမိုရ် *myin-mô*. ဝ် which is always mute, is now considered to be unnecessary; hence it is only used occasionally as in သောဝ် *thaw*, to indicate prolonged articulation.

40. The vowel အာ before a final consonant has the same power as အ, as shown in the above table.

41. In the Burmanizing of Páli words in which ဝ occurs as final, the *anuthiárá* or *the-the-tin* is often used in its stead, as in ကံ which is from the Páli ကမ္မ။

42. **Conjunct Consonants.**—Many words that are to be found in the Burmese language are pure Páli words in which two letters of the same class are written one above the other, as in သဗ္ဗာ။ The letters so written form a double consonant, commonly called သံယုတ်<sup>1</sup> *than-yôk*, **Conjunct Consonant**. The top letter is a final consonant, and affects the preceding vowel in the manner of the *that* letters already described ; the lower letter forms the initial of the next syllable in the word ; thus, သဗ္ဗာ=သစ်စာ။ A list of the conjunct consonants commonly met with, and the way in which the Burmese pronounce them in combination with the vowels, are given in the subjoined table :—

Conjunct Consonants.	Combined with				
	အ or အာ	ဧ	ဉ	ဇ	ဧဝာ
က	<i>ek-ka</i>	<i>eik-ka</i>	<i>ôk-ka</i>	...	<i>ouk-ka</i>
ခ	<i>ek-kha</i>	<i>eik-kha</i>	<i>ôk-hka</i>	<i>ik-hka</i>	<i>ouk-hka</i>
ဂ	<i>eg-ga</i>	<i>eig-ga</i>	<i>ôg-ga</i>	<i>ig-ga</i>	<i>oug-ga</i>
တ	<i>in-ka</i>	<i>ein-ka</i>	<i>ôn-ka</i>	...	...
ဒ	<i>in-hka</i>	<i>ein-hka</i>	<i>ôn-hka</i>	...	...
ဏ	<i>in-ga</i>	<i>ein-ga</i>	<i>ôn-ga</i>	...	...
ပ	<i>in-ga</i>	<i>ein-ga</i>	...	...	...

<sup>1</sup> From the Páli သံယောဂ, 'union,' 'bond.'



Conjunct Consonants.	Combined with				
	ဒ or ဒာ	ဣ	ဥ	င	ငြော
စ	<i>is-sa</i>	<i>eis-sa</i>	<i>ô-sa</i>	...	...
ဆ	<i>is-hsa</i>	<i>eis-hsa</i>	<i>ô-s-hsa</i>	...	<i>ûs-hsa</i>
ဇ	<i>iz-za</i>	<i>eiz-za</i>	...	...	<i>ouz-za</i>
ဆ	<i>iz-za</i>	<i>eiz-za</i>	<i>ôz-za</i>	...	<i>ouz-za</i>
ဂ	<i>in-nya</i>	<i>ein-nya</i>	<i>ôn-nya</i>	...	...
ဆ	<i>in-sa</i>	<i>ein-sa</i>	<i>ôn-sa</i>	...	<i>ûn-sa</i>
ဆ	<i>in-hsa</i>	...	<i>ôn-hsa</i>	...	...
ဆ	<i>in-za</i>	<i>ein-za</i>	<i>ôn-za</i>	...	...
တ	<i>at-ta</i>	...	...	...	<i>ût-ta</i>
တ	<i>at-hta</i>	<i>eit-hta</i>	<i>ôt-hta</i>	<i>it-hta</i>	<i>ut-hta</i>
တ	<i>ad-da, or ûd-</i> <i>da with ဝ</i>	...	<i>ôd-da</i>	...	...
န	<i>an-na, or ûn-</i> <i>na with ဝ</i>	<i>ein-na</i>	<i>ôn-na</i>	...	...
န	<i>an-da</i>	<i>ein-da</i>	<i>ôn-da</i>	<i>in-da</i>	<i>ûn-da</i>
တ	<i>an-hta</i>	...	...	...	...
တ	<i>at-ta</i>	<i>eit-ta</i>	<i>ôt-ta</i>	<i>it-ta,</i>	<i>ût-ta</i>
တ	<i>at-hta</i>	<i>eit-hta</i>	<i>ôt-hta</i>	<i>it-hta</i>	<i>ût-hta</i>
တ	<i>ad-da</i>	<i>eid-da</i>	<i>ôd-da</i>	...	...
တ	<i>ad-da</i>	<i>eid-da</i>	<i>ôd-da</i>	...	...
န	<i>an-na</i>	<i>ein-na</i>	<i>ôn-na</i>	...	...
န	<i>an-ta</i>	<i>ein-ta</i>	<i>ôn-ta</i>	<i>in-ta</i>	<i>ûn-ta</i>
...	...	...	<i>ôn-hta</i>	...	...
န	<i>an-da</i>	<i>ein-da</i>	<i>ôn-da</i>	<i>in-da</i>	...
န	<i>an-da</i>	<i>ein-da</i>	<i>ôn-da</i>	...	...
ပ	<i>ap-pa</i>	<i>eip-pa</i>	<i>ôp-pa</i>	...	<i>ûp-pa</i>
ပ	<i>ab-ba</i>	<i>eib-ba</i>	<i>ôb-ba</i>	...	<i>ûb-ba</i>
ပ	<i>ab-ba</i>	<i>eib-ba</i>	...	...	...

Conjunct Consonants.	Combined with				
	အ or အာ	ဣ	ဥ	ဇ	ဪ
မ	<i>am-ma</i>	<i>eim-ma</i>	<i>óm-ma</i>	...	...
ပ	<i>am-pa</i>	<i>eim-pa</i>	<i>óm-pa</i>	...	...
ဖ	<i>am-hpa</i>	...	...	...	...
မ္	<i>am-ba</i>	<i>eim-ba</i>	...	...	...
မ္	<i>am-ba</i>	<i>eim-ba</i>	<i>óm-ba</i>	...	...
လ	<i>an-la</i>	...	<i>ón-la</i>	...	...
ထ	<i>at-tha</i>	<i>eit-tha</i>	<i>ót-tha</i>	<i>it-tha</i>	...

43. The nasal ည is a single letter in Burmese, but in Páli it is invariably a double or conjunct consonant. The corresponding single letter in Páli is ဉ, called *nya-ga-le*, 'small nya,' so that ည (called *nya-gyí* 'big nya'), when it occurs in Páli words, is equivalent to two *nya-ga-les*, one final and the other initial, as in ဝိညာဏ = ဝိဉ္ဇာဏ *weín-nyá-na*. In such words as ဉာဏ် *nyan*, 'knowledge, intellect,' ပဉ္စမ *pinsa-ma*, 'fifth,' &c., the letter *nya* occurs as a single consonant, and the double form ည should not, therefore, be used as is sometimes done; for, the letter being Páli, the words would read ဉာဏ် *nya-nyan*, and ပဉ္စမ *pin-nya-sa-ma* respectively.

The conjunct consonant ဋ is formed by uniting the upper part of ဌ with the lower part of ဋ။ သ is a double သ။

44. There are a few Páli words in use in the Burmese language, in which the consonant ဝ is doubled. In such cases, the ဝ is written with its symbol appended; thus, ဝေနေယျ *we-neyya*.

45. Sometimes a word of purely Burmese origin is found written with double letters; as, သွား, သွီး။ These double letters, however, are not conjunct consonants, but are merely placed over each other to save space in writing; thus, သွား stands for သမား *tha-má*, and သွီး for သမီး *tha-mí*.

46. The final consonant င်း is occasionally removed from its natural position and placed over the initial consonant of the next syllable; thus အင်္ကျီ for အင်းကျီ, 'a jacket;' သင်္ဘော for သင်းဘော, 'a ship.' It will be seen that the two round dots are omitted, but this does not affect the pronunciation. The words thus written are Burmese, though they look as if they were of Páli origin. The င်း used in this way is called ကင်းစီး *kin-sí*.



## CHAPTER V.

### PHONETIC CHANGES IN CONSONANTAL SOUNDS.

47. There are frequent instances in the Burmese language, in which words are not pronounced as they are written. For example, in အိမ်ကြီး, 'large house,' there are two words or syllables, placed side by side to form a compound word, the second of which is pronounced *gyi* and not *kyi*. Here the initial consonant က in ကြီး undergoes a phonetic change, taking the sound of the third letter of its class, *i. e.* ဂ *ga*. This change of sound is governed by the principle that a vowel or a nasal which has a *flat* sound, cannot be followed by a *sharp* consonantal sound.

The same principle is seen at work in English words where a sonant (flat) and a surd (sharp) in juxtaposition cannot be sounded in the same syllable; thus, 'drabs,' in which *b* is flat and *s* sharp, must necessarily be pronounced as if written *drabz*—two sonants; 'pans' = *panz*, 'sees' = *seez*, 'seems' = *seemz*. So in the Burmese word အိမ်ကြီး, the consonant က is sharp, but being preceded by the flat sound in အိမ်, becomes flat also. Take another word, say ဇေ (vowel ဇ, flat) and add ခဲ (initial ခ, sharp). Pronounce them together, and notice how the sound of ခဲ *hke* gives way to that of the flat ဂဲ *gé*; ဇေခဲ *ye-gé*, 'ice.'

48. From the foregoing remarks, the following rule may be deduced :—

When two words or syllables, the first of which ends in a vowel or nasal sound, are placed side by side so as to form a new word or to convey one single idea, the initial

of the second word or syllable, if it be a sharp consonant, takes the flat sound of the third letter of its own class, thus:—

*Sharp (surd)*

*Flat (sonant)*

က and ခ take the sound of ဂ

စ and ဆ „ „ ဇ

င and ဌ „ „ ည

တ and ထ „ „ ဒ

ပ and ဖ „ „ ဗ

49. The student should note that these phonetic changes occur only when the words or syllables, placed in juxtaposition, form a **new word** or give **one single idea**. In ဤအိမ်ကြီးသည်, 'this house is large,' the words အိမ် and ကြီး give two separate ideas, and do not form a compound word; hence က in ကြီး preserves its natural sound, *i.e.* *k*; ကြီး = *kyí*

50. Besides the changes in the consonantal sounds explained above, there are numerous other phonetic changes which often take place in the pronunciation of Burmese words, and for which no definite rules can be laid down. In all these cases, the student will have to seek the aid of the dictionary where the right pronunciation is generally given.

A few of the most common words of this nature are given below for the purpose of illustration:—

*Written.*

*Pronounced.*

ပုဆိုး *pu-hsô*

ပဆိုး *pa-hsô*

နစ်နာ *nit-ná*

နင့်နာ *nin.ná*

<i>Written.</i>	<i>Pronounced.</i>
ပြတင်း <i>pya-tin</i>	ပဒင်း <i>padin</i> , 'a window.'
မည် <i>mí</i>	မျှည် <i>myi</i> (မယ် <i>mai</i> , coll.), a verbal affix.
ပစ် <i>pít</i>	ပြစ် <i>pyit</i> , 'to throw.'
တံခါး <i>tan-hká</i>	တဂါး <i>ta-gá</i> , 'a door.'
မင်း <i>min</i>	မှင်း <i>hmin</i> , 'ink.'
တပည့် <i>ta-pái</i>	တပျဉ် <i>ta-pyí</i> (တပယ် <i>ta-pai</i> , coll.) 'a pupil.'
ထား <i>htá</i>	ခါး <i>dá</i> , 'a knife.'
ထားပြ <i>htá-pya</i>	ဒမြ <i>da-mya</i> , 'a dacoit.'



## CHAPTER VI.

### TONES AND ABBREVIATIONS.

**51. Tones.**—Burmese words are polytonic, that is, every word, by being pronounced with different tones, can be converted into other words each with a distinct meaning of its own.

There are three fixed Tones, *viz.* the **Simple**, the **Checked**, and the **Heavy**. The **Checked Tone** is denoted by a small round dot called အောက်မြှင် **Ouk-myit**, 'the under stop;' it is placed below a letter thus, မေ့ *me*. The **Heavy Tone** is denoted by two round dots called ဝိသန္ဓေ **Withizzanni**, ဝတ်စန္ဒ်လုံး **Wût-sa-hnit-lôn**, or ရှေ့ပေါက် **She.-pouk**; they are placed after a letter thus, မေး *me*.

This differentiation in the sound of a word has been called *accent* by some grammarians, but, as we shall presently see, it is not a correct term to employ. Accent in modern use, 'is a particular stress or effort of voice upon certain syllables of words, which distinguishes them from the others by a greater distinctness and loudness of pronunciation.' It is not the same thing as tone which is merely an inflexion in the pitch of the voice while a word is uttered. As in singing we sound notes in different tones' so in pronouncing two words, written alike, but which have different tones, we utter different sounds without laying stress on any particular part of the words. This is exactly what is meant by Burmese tones. Take, for example, the word တို *tô* and commence to pronounce it in a simple tone with a rising inflexion of the voice; the sound thus produced will be the first or **Simple Tone**. Having commenced the sound, suddenly check or arrest your voice in its outward passage; this will produce the **Checked Tone** as heard in a short vowel. Instead of checking the voice as directed, prolong it with a falling inflexion; this gives the **Heavy Tone**.

Thus, by varying the tone, we have three distinct words from the same combination of letters, each with a different meaning, *e.g.* **ထို**, 'to be short,' **ထိုး**, 'to touch lightly,' and **ထိုး** 'to increase.' The student will not fail to understand why Burmese words are called polytonic.

52. The **Ouk-myit** sign is used with the vowels **ဇ**, **ဆ**, **ဩ**, the *anuthwára* **အံ**, the triphthong **အို**, the diphthong **အို**, and the final consonants **င**, **ည**, **န**, **မ**, and **ယ**။ The Tone which it denotes is inherent in **ဆ**, **ည**, **င**, and in all the consonants which are not final.

53. The **Heavy Tone** is inherent in the vowels **ဆ** and **ဩ**; and its sign, the **She-pouk**, is used with the vowels **အာ**, **ဦ**, **ဇ**, the triphthong **အို**, the diphthong **အို**, and the final consonants **င**, **ည**, **န**, and **မ**။

54. **Abbreviations.**—The following abbreviations are commonly used in writing either for elegance or expedition :—

၏ for ဇည့်။

၍ ,, ရှေ့။

၌ ,, ရှိက်။

သှ် ,, သည်။

မှ် ,, မည်, pronounced as if written မှည် *myí*.

သှ် ,, လည်။

**လည်း** ကောင်း, when a pronominal adjective, is represented by **၎င်း** or **ဦး**; when it is a conjunction, it is written in full.

င်း for ကောင်း။

င့် ,, ကြောင့်။

လင် ,, လှလင်။

၆ or ၆ for သော။

သွံ for သွေးသောက်။

° is used instead of the final က်, and is placed over ခ of ခ—, the symbol of ကြော; thus ကေံ *kouk*.

ကျံ for ကျန်နံ။

The ယပင့် symbol ယ is interchangeably written for ယ occurring after က်; as, ယကျံ for လက်ယာ, ယောကျံ for ယောက်ကျံ (pronounced *youk-kyá* )



## PART II.

### ACCIDENCE AND SYNTAX.<sup>1</sup>

#### CHAPTER I.

### THE PARTS OF SPEECH, ဝါစာဝိပဿနာ။<sup>2</sup>

55. A large number of Burmese words are derived from original roots which, by being used with certain particles, are converted into different parts of speech. These root-words or Radicals as they are sometimes called, are monosyllabic consisting of one or more letters, and are of two kinds: (i) those which express the idea of a *property, quality* or *characteristic*, thus constituting **Adjectival roots**; as, ရှိ 'sweet,' ကောင်း 'good,' ဆိုး 'wicked,' &c., and (ii) those which express the idea of *being, state* or *activity*, thus constituting **Verbal roots**; as, ရှိ 'exists,' အိပ် 'sleep,' သွား 'go,' စား 'eat,' &c.

These Adjectival and Verbal roots, as they stand by themselves, convey only an abstract idea, and are considered neutral, belonging to no particular part of speech, but may, as already stated, be changed into Nouns, Adjectives, Verbs, and Adverbs by means of particles; thus we get from the Adjectival root လှ 'pretty,' (a) လှသော 'pretty' (adjective); (b) အလှ, လှခြင်း 'prettiness' (noun); (c) လှသည် 'is pretty' (verb); (d)

<sup>1</sup> It is usual to deal with these under separate heads, but in Burmese, the Accidence is of more importance, and the Syntax is so simple that it readily admits of being treated of along with the Accidence.

<sup>2</sup> Páli, ဝါစာ, 'speech,' and အဝိ 'a part,' 'a member.'

လှစွာ 'prettily' (adverb); (c) လှစွာသော 'very pretty' (adjective); and from the verbal root စား 'eat,' (a) စားသည် 'eats' (verb); (b) အစား 'eating' or 'that which is eaten' (noun); (c) စားခြင်း 'eating' (noun); (d) စားသော 'eating' (adjective).

**56. Particles.**—These are words which have little or no power to stand alone, and to represent an independent meaning. They form the **Prefixes** and **Affixes** which serve to convert Radicals into different parts of speech, and to mark various notions and relations.

These particles, most of which still contain a meaning in themselves, were, no doubt, originally independent words. Several of them, such as များ, ြိ, ြိး, &c., are still so employed.

**57.** Burmese words are not inflexional as those of most other languages; and the various relations and meanings of a word simply expressed by affixing certain particles, (alluded to above), without in any way changing the form of the word itself. For example, in English we have *man*, **men**; *I*, **me**; *break*, **broken**. In these examples, the words are actually changed to express their different relationships and meanings. In Burmese, however, the words corresponding to 'man,' 'I,' and 'break,' would suffer no change whatever; affixes only would be added; as, *man* လူ, **men** လူတို့; *I* ငါ, **me** ငါကို; *break* ကျိုးသည်, **broken** ကျိုးပြီ။

**58.** In like manner, the same notions can be expressed in Páli and Latin by changing the form of the words thus:—

Páli.	Latin.
မနုဿ, မနုဿာ။	Vir, viri
အဟံ, ဓံ။	Ego, me
သိက္ခတိ, အသိက္ခိ။	Rumpitur, ruptus est

59. All these changes or modifications are **Inflexions**, and Páli and Latin are called **Inflexional Languages**, but Burmese, owing to the absence of such changes, is called **Non-inflexional**. Synthetic and Analytic are alternative terms used for Inflexional and Non-inflexional respectively.

60. As will be seen from what has been stated above, the term *Inflexion*, if taken in its literal sense, cannot be applied to Burmese words; so when we speak of inflexion in connexion with the Burmese language, *it must be understood that we employ it merely as a matter of convenience to imply the distinctions that are observed in marking the various relations and meanings of words as they enter into composition.*

61. All the different inflexions to which words are subject in any language are collectively called its **Accidence**.

The student who has studied an inflexional language, where the task of learning its accidence is by no means a light one, will find the Burmese system comparatively simple.

62. Burmese words are divided into eight classes; they are

- |               |           |                  |             |
|---------------|-----------|------------------|-------------|
| 1. Noun,      | နာမ်      | 5. Adverb,       | ကြိယာဝိသေသန |
| 2. Adjective, | နာမဝိသေသန | 6. Postposition, | ဝိဘတ်       |
| 3. Pronoun,   | နာမ်စာ    | 7. Conjunction,  | သဗ္ဗန္ဓ     |
| 4. Verb,      | ကြိယာ     | 8. Interjection, | အာမေဇိုတ်   |



## CHAPTER II.

### NOUNS, နာမ်။

#### DEFINITION.

63. A Noun is a word used for the purpose of naming anything. The Burmese term for Noun is နာမ် from the Páli နာမ, meaning 'name.'

#### CLASSES OF NOUNS.

64. Burmese Nouns may be divided into five classes:—

- |                 |                          |   |                                   |
|-----------------|--------------------------|---|-----------------------------------|
| (1) Proper,     | ကေဝိနောမ်။               |   |                                   |
| (2) Common,     | ဝေါဟာရနာမ်။              | } |                                   |
| (3) Collective, | သမူဟနာမ်။                |   | Concrete.<br>သဝတ္ထုက <sup>1</sup> |
| (4) Material,   | ဒဗ္ဗနာမ်။                |   |                                   |
| (5) Abstract,   | ဓိတ္တဇနာမ်။ <sup>2</sup> |   |                                   |

#### PROPER NOUNS, ကေဝိနောမ်။

65. The term ကေဝိနောမ် signifies 'one sort or kind,' that is, 'singular' or 'noting that of which there is but one.' Hence ကေဝိနောမ် denotes the name given to one particular person, place or thing, as distinguished from every other; as,

*Persons.*—မောင်ဘ 'Moung Ba;' မလှ 'Ma Hla;' မိဖု, 'Mi Hpyú;' တော်အို 'Dau Ô;' ဦးမြတ်သာ, 'U Myat Thá;' ကိုခိုင်, 'Kô Hkaing.' }

<sup>1</sup> Páli, သ 'with,' ဝတ္ထု, 'substance,' 'object,' 'material body;' သဝတ္ထုက = 'having substantial existence.'

<sup>2</sup> These may also be called အဝတ္ထုကနာမ်, in contradistinction to ဘဝတ္ထုကနာမ်။ အ is the Páli negative particle; အဝတ္ထုက, therefore, means 'without substantial existence.'

*Places and things.*—တရုတ်ပြည်, 'China;' မန္တလေး, 'Mandalay;' ဂင်္ဂါ, 'Ganges;' ပဲခူး, 'Pegu;' ဟိမဝန္တာ, 'Himalaya;' ယမိုက် 'Yamaik.'

### COMMON NOUNS, ဝေါဟာရနာမ်။

66. The term ဝေါဟာရ means 'that which is current or in common use;' hence ဝေါဟာရနာမ် denotes the name given in common to every person, place or thing of the same kind; *as*, စာအုပ်, 'book;' ကျောင်း, 'school;' မြစ်, 'river;' ကုန်သည်, 'trader;' လူ, 'man;' မြင်း, 'horse;' ဆိတ်, 'goat;' ပင်လယ်, 'sea.'

### COLLECTIVE NOUNS, သမူဟနာမ်။

67. The word သမူဟ which signifies 'aggregation,' or 'mass,' is applied to nouns to denote a number of individuals taken together and considered as one whole; *as*, သိုးစု, 'flock of sheep;' ပရိသတ်, 'audience;' တပ်ဗိုလ်ပါ, 'army;' အသင်း, 'a society.'

### MATERIAL NOUNS, ဒဗ္ဗနာမ်။

68. The term ဒဗ္ဗ signifies 'material,' 'substance,' and is therefore applied to nouns denoting materials, such as ရွှေ, 'gold;' ဆန်, 'rice;' စက္ကူ, 'paper;' ဆား, 'salt;' ဝါ, 'cotton.'

### ABSTRACT NOUNS, ဓိတ္တဇနာမ်။

69. The word ဓိတ္တဇ, as already explained (par. 1), means 'produced by the mind.' It is here applied to that class of nouns which imply some quality, property, state or action apart from any person or thing possessing that quality,

property, &c., *as*, ပညာ, 'wisdom;' ဉာဏ်, 'intellect;' တန်ခိုး, 'power;' ဖြူခြင်း, 'whiteness;' သွားခြင်း, 'a going;' ကျန်းမာခြင်း, 'health.'

70. Abstract Nouns, therefore, include

(i) **Nouns of Quality, ဂုဏ်နာမ်**—ဂုဏ် signifies 'quality,' 'property,' 'characteristic;' hence ဂုဏ်နာမ် denotes the name given to some quality or property; *as*, လှခြင်း, 'beauty;' မာခြင်း, 'hardness;' ခွန်အား, 'strength;' အာနုဘော်, 'power;' အစွမ်း, 'ability;' အတတ်, 'art,' 'science.'

Most of these nouns are derived from adjectives which show quality or property. (see *infra*.)

(ii) **Adjectival and Verbal Nouns (Gerunds), နာမဝိသေသနာမ်**။ ကြိယာနာမ် (ကိတ်နာမ်)။—These are formed from adjectival and verbal roots by prefixing အ or affixing ခြင်း; *as*,

From the adjective မြင့်သော, 'high:'

အမြင့်, 'height,' 'highness.'—မြင့်ခြင်း, 'the condition of being high.'

From the adjective ရွှေးသော, 'fragrant:'

အရွှေး, 'fragrance,' 'that which is fragrant.'—ရွှေခြင်း, 'the property of being fragrant.'

From the adjective လှသော, 'pretty:'

အလှ, 'prettiness,' 'beauty;' 'that which is pretty.'—လှခြင်း, 'the quality or state of being pretty.'

From the verb အိပ်သည်, 'to sleep:'

အအိပ်, 'sleep.'—အိပ်ခြင်း, 'the state of sleeping.'



From the verb ထောက်ပံ့သည်, 'to help,' 'aid,' 'assist:'  
 အထောက်အပံ့, 'aid,' 'help.'—ထောက်ပံ့ခြင်း, 'the act  
 of aiding, helping.'

From the verb ပြောဆိုသည်, 'to speak,' 'say,' 'utter:'  
 အပြောအဆို, 'speech, utterance.'—ပြောဆိုခြင်း, 'the  
 act of speaking, saying, uttering.'

71. Such Abstract nouns denote quality, action or state. The nouns formed with အ are not always abstract: they are often employed as concrete nouns. The two different uses may be understood from the following:

When the noun is used merely as the abstract designation of an *attribute*, *property*, *action* or *state* without reference to any concrete thing whatever, it is an **abstract noun**; when used with special reference to some concrete thing whose *attribute*, *property*, *action* or *state* it expresses, and for which it stands, then it is a **concrete noun**. For instance, in the statement ဝတ္ထု၏အနီသည်မဟုတ်, 'the redness of (the) paper is not pretty,' အနီ is used purely in the abstract sense, the word being simply an **abstract name** of one of the *attributes* of the paper, which here is 'red.' But in စာအုပ်ကိုယူခဲ့။ အဘယ်စာအုပ်နည်း။ အနီ။ အနီကိုယူခဲ့, 'bring the book; which book? the red, bring that which is red,' အနီ is used with special reference to the book which is distinguished from the rest by its attribute 'red.' By the use of the name of this *attribute* in the place of the concrete noun 'book,' the **abstract** idea assumes a **concrete** form. အနီ as used here, is therefore a **concrete noun**. The nouns formed with အ from adjectives are very commonly used in this way. The uses of those formed from verbs are explained in pars. 306—307.

From the use of adjectival nouns in the *concrete* sense exemplified above, the formation of compound nouns such as ရေခဲ, ကြာမြင့်, မြင်းကြီး may be easily accounted for. It will be noticed that the adjectives ခဲ, မြင့်, and ကြီး are really abstract nouns formed with အ, and used in the concrete sense precisely in the same way as အနီ။ But when they are joined to ရေ, ကြာ, and မြင်း respectively, the formative အ naturally drops out in the combination.

## INFLEXION OF NOUNS.

72. Nouns undergo a change of form to indicate **Number, Gender, and Case**. In Burmese, however, these distinctions are made **without any inflexion**.

## NUMBER, ကိန်း။

73. Burmese nouns have two numbers, the **Singular** ကေဝုန်ကိန်း,<sup>1</sup> and the **Plural** ဗဟုဝုန်ကိန်း။<sup>2</sup> The **Singular number** denotes *one*; the **Plural number** denotes *more than one*.

## RULES FOR THE PLURAL.

74. A noun in its simple form is in the **Singular number**; *as*, ခွေး။ The **Plural** is marked by affixing များ, တို့<sup>3</sup> or များတို့, to the **Singular**; *as*,

Singular.

Plural.

အိမ်, 'house.'

အိမ်များ, 'houses.'

လူ, 'man.'

လူများ, လူတို့, 'men.'

သူငယ်, 'child.'

သူငယ်များ, သူငယ်တို့, 'children.'

မုန့်သည်, 'baker.'

မုန့်သည်များ, မုန့်သည်တို့, 'bakers.'

ရဟန်း, 'yahan.'

ရဟန်းများ, ရဟန်းတို့, 'yahans.'

အမှု, 'business.'

အမှုများ, 'businesses.'

သရက်သီး, 'mango.'

သရက်သီးများ, 'mangoes.'

The combination of များ and တို့, as in သူငယ်များတို့, is mostly used in the colloquial form of the language, and is seldom admissible in writing.

<sup>1</sup> From the Páli ကေ, 'one,' and ဝေဇ္ဇိ, 'speaking.'

<sup>2</sup> Páli, ဗဟု, 'many.'

<sup>3</sup> Pronounced ဒို့။

**75.** The **Plural affixes** are placed as near as possible to the **Singular Noun**, all other affixes coming after it ; thus လူတို့, လူအချို့တို့။ လူတို့ကို။

**76.** These affixes are used with all classes of nouns, but some marks of distinction should be observed in their use :—

(i). The affix များ is an adjective and means ‘many,’ and when used, with အ prefixed, after nouns, **it ceases to be a sign of plurality** ; hence there is a difference in meaning between လူများ and လူအများ။ လူများ is simply the *plural* of လူ, while လူအများ is equivalent to များသောလူ, များစွာသောလူ or လူများစွာ, ‘many men.’

(ii). With regard to တို့, the rule is to use it exclusively in connexion with nouns denoting animate objects, but this rule is not strictly adhered to.

**77.** Common Nouns, qualified by a cardinal number denoting more than one, do not, as a rule, take the plural affixes ; as, လူငါးယောက် ‘five men.’ Sometimes, however, the affixes are found attached to the **numeral generic affix**, (see par. 109) ; thus လူငါးယောက်တို့။

**78.** All Proper Nouns and Abstract Nouns of Quality, Property, &c., are used only in the **Singular number** ; as, မော်လမြိုင်, ‘Maulmain ;’ အိန္ဒိယ, ‘India ;’ မငယ်, ‘Ma Ngai ;’ ကျောက်တန်း, ‘Kyouk-tan ;’ ဖြူခြင်း, ‘whiteness ;’ ခွန်အား, ‘strength ;’ ဗသ, ‘strength ;’ တန်ခိုး, ‘power ;’ အပူ, ‘heat ;’ အနီ, ‘redness.’ Sometimes an Abstract Noun of Quality, when used as a Common (concrete) Noun, may take the Plural affixes. Thus the word ပညာ, when it means a subject of study, may be used in the Plural, as in ပြဋ္ဌာန်းထားသည့် ပညာများကိုသင်ကြားရမည်, ‘(you) must learn the prescribed subjects.’



79. A Verbal Noun, formed with အ, when used as a concrete name, as အထိန်း ' (a) nurse,' takes the Plural affixes; as, အထိန်းများ, အထိန်းတို့, 'nurses.'

80. Collective Nouns, such as ပရိသတ်, သိုးစု, တပ်, အသင်း, although they are made up of many persons or things, are regarded as being in the **Singular number**, but the plural affixes may be used with them. When this is done, however, they are made to mean that there are many like collections; thus ပရိသတ်တို့ means *two or more such ပရိသတ်*, 'audiences.'

81. When two or more nouns in the **Singular** are coupled by the conjunction နှင့်, the idea of plurality is generally indicated by attaching the Plural affix to the last noun; as, ခွေးနှင့် ကြောင်တို့သည်, '(the) dog, and (the) cat;' ခွေးကြောင်နှင့် မြင်းတို့သည်, '(the) dog, (the) cat, and (the) horse.' Sometimes, however, the Plural affix is not used, as in ခွေးနှင့် ကြောင်ပြေးကြသည်, '(the) dog and (the) cat ran.' When the nouns coupled by နှင့် are considered as forming one whole, the plural affix is invariably omitted; as, မြင်းနှင့် ရထားသည် ငွေငါးရာတန်သည်, '(the) horse and carriage is worth five hundred rupees.' When several nouns are placed in enumerative order without being joined by နှင့်, the above remarks hold good.

## GENDER, လိင်။<sup>1</sup>

82. There are two **sexes**, the **male** and the **female**. **Gender** corresponds to **sex**.

Sex applies to living beings, and Gender to words. In the Burmese language there is really no *grammatical* gender as in Latin, Greek, Páli, and other inflexional languages: the *natural* distinction of the sexes alone marks the gender of nouns as in English.

<sup>1</sup> Páli. လိင်္ဂ, 'mark,' 'sign;' hence 'the sign of the sex.'

The names of males are of the **Masculine Gender**, ပုလ္လိင်; <sup>1</sup> and the names of females are of the **Feminine Gender**, ဣတ္ထိလိင်.<sup>2</sup> The names of things without life are **Neuter**, နပုလ္လိင်, <sup>3</sup> that is, neither Masculine nor Feminine.

83. Names used to denote objects of either sex are said to be of **Common Gender**, အနပုလ္လိင်, <sup>4</sup> as, ဧည့်သည်, 'visitor;' မိတ်ဆွေ, 'friend;' ရန်သူ, 'enemy;' အပေါင်းအတော်, 'companion,' 'associate.'

Collective Nouns are of the **Neuter Gender**.

### MODES OF DISTINGUISHING GENDER.

84. The **Masculine Gender** is distinguished from the **Feminine** as follows:—

#### (a) Of Rational Beings.

(i) By the employment of different words:—

##### *Masculine.*

ဘကြီး, 'uncle;' a father's elder brother.

ဘထွေး, 'uncle;' a father's younger brother.

ဦးရီး, 'uncle;' a mother's brother, elder or younger.

##### *Feminine.*

ကြီးတော်, 'aunt;' a father's elder sister.

အရီး, 'aunt;' a father's younger sister.

ကြီးတော်, 'aunt;' a mother's sister (elder);  
ထွေးတော်, (younger.)

<sup>1</sup> Páli ပုမာ (ပုံ), 'male,' 'a man;' လိင်, 'sex.' ပုလ္လိင် = 'the male sex.'

<sup>2</sup> Páli ဣတ္ထိ, 'female;' 'a woman.' ဣတ္ထိလိင်, = 'the female sex.'

<sup>3</sup> From the Páli နပုပုသက, 'neither male nor female.' နပုလ္လိင် = 'neither sex.'

<sup>4</sup> From the Páli အနပုပုသက, 'not neuter.' အနပုလ္လိင် = 'either male or female,' 'either sex.'

*Masculine.*

ဦးကြီး, 'uncle;' a mother's elder brother.

ဦးလေး, 'uncle;' a mother's younger brother.

ဇနီး, 'brother-in-law;' a husband's elder brother, or a woman's elder sister's husband.

မတ်, 'brother-in-law;' a husband's younger brother, or a woman's younger sister's husband.

ယောက်ဖ, (အကြီး), 'brother-in-law;' a wife's elder brother, or a man's elder sister's husband.

ယောက်ဖ, (အငယ်), 'brother-in-law;' a wife's younger brother or a man's younger sister's husband.

မောင်, 'brother.'

မောင်, အမောင် (a term of address.)

ယောက်ျား, 'man.'

ရှင်ဘုရင် or ဘုရင်, 'king.'

သား, 'son.'

သမက်, 'son-in-law.'

လင်, 'husband.'

*Feminine.*

ကြီးတော်, 'aunt;' a mother's elder sister.

ထွေးတော်, 'aunt;' a mother's younger sister.

ယောက်မ (ကြီး), 'sister-in-law;' a husband's elder sister, or a woman's elder brother's wife.

ယောက်မ (ငယ်), 'sister-in-law;' a husband's younger sister, or a woman's younger brother's wife.

မမီး, 'sister-in-law;' a wife's elder sister, or a man's elder brother's wife.

ငယ်မ, 'sister-in-law;' a wife's younger sister, or a man's younger brother's wife.

နှစ်မ, 'sister.'

အမိ, (a term of address.)

မိန်းမ, 'woman.'

မိဖုရား, 'queen' (consort.)

သမီး, 'daughter.'

ချွေးမ, 'daughter-in-law.'

မယား, 'wife.'



*Remarks.*—A man's elder brother is called အစ်ကို; younger brother ညီ; elder sister အစ်မ; younger sister နှစ်။ A woman's elder brother is called အစ်ကို (or properly, မောင်ကြီး); younger brother မောင် (or properly, မောင်ငယ်); elder sister အစ်မ; younger sister ညီမ။

A husband's parents, brothers, and sisters are related to his wife as follows :—

Father,	ယောက္ခမယောက်ျားသူ,	'father-in-law.'
Mother,	ယောက္ခမမိန်းမသူ,	'mother-in-law.'
Elder brother,	ခဲအို	'brothers-in-law.'
Younger „	မတ်	
Elder sister,	ယောက်မ (ကြီး)	'sisters-in-law.'
Younger „	ယောက်မ (ငယ်)	

A wife's parents, brothers, and sisters are related to her husband as follows :—

Father,	ယောက္ခမယောက်ျားသူ,	'father-in-law.'
Mother,	ယောက္ခမမိန်းမသူ,	'mother-in-law.'
Elder brother,	ယောက်ဖ (အကြီး)	'brothers-in-law.'
Younger „	ယောက်ဖ (အငယ်)	
Elder Sister,	မရီး	'sisters-in-law.'
Younger „	မငယ်မ	

A husband's parents are called ခမီး, and a wife's parents are called ခမတ်။ The husband's parents and the wife's parents are related to one another as ခမီးခမတ်။ A husband is related to his wife's parents as သမက်; a wife is related to her husband's parents as ခွေးမ။

The noun ခင်ပွန်း is either masculine or feminine, according to the sense in which it is used. It means 'a married person,' 'a spouse' (husband or wife.) In combination with အဆွေ or မိတ်, as, အဆွေခင်ပွန်း or မိတ်ခင်ပွန်း, it signifies 'a friend,' male or female. It may also be combined with သွီး, as, သွီးခင်ပွန်း which means 'husband and wife.'

(ii) By changing the first syllable :—

*Masculine.*

*Feminine.*

အဘိုးကြီး, 'old man.'	အမယ်ကြီး, 'old woman.'
ခမည်းတော်, 'father' (honorific.)	မယ်တော်, 'mother' (honorific.)
ဘိုးသူတော်, a man devoted to religious work.	မယ်သူတော်, 'nun.'
လူကလေး, 'boy.'	မိန်းမကလေး, 'girl.'
လူပျို, 'young man,' 'bachelor.'	အပျို, 'young woman,' 'maid.'
ဘထွေး, 'step-father.'	မိထွေး, 'step-mother.'

(iii) By changing the final syllable :—

*Masculine.*

*Feminine.*

အဘ, 'father.'	အမိ, 'mother.'
အဘေ, 'father.'	အမေ, 'mother.'
အဘိုး, ဘိုးအေ, 'grand-father.'	အဘွား, ဘွားအေ, 'grand-mother.'
အစ်ကို, 'elder brother.'	အစ်မ, 'elder sister.'
အချုပ်သမား, 'tailor.'	အချုပ်သမ, 'seamstress.'
စုန်းထီး, 'wizard.'	စုန်းမ, 'witch.'
ဇာတ်သမား, 'actor.'	ဇာတ်သမ, 'actress.'
မုတ်ဆိုးဖို, မုတ်ဆိုးထီး, 'widower.'	မုတ်ဆိုးမ, 'widow.'
မင်းသား, 'prince.'	မင်းသမီး, 'princess.'
ကျောင်းတကာ, a man who builds and consecrates a kyoung.	ကျောင်းအမ, a woman who builds and consecrates a kyoung.

(iv) By prefixing or affixing **ယောက်ျား** for the **Masculine** and **မိန်းမ** for the **Feminine** to nouns of **Common Gender** :—

<i>Common.</i>	<i>Masculine.</i>	<i>Feminine.</i>
အစေခံ, 'servant,'	ယောက်ျားအစေခံ, 'man-servant,'	မိန်းမအစေခံ။ 'maid-servant.'
အိုးသူကြီး, 'cook,'	ယောက်ျားအိုးသူကြီး, 'man-cook,'	မိန်းမအိုးသူကြီး။ 'woman-cook.'
သား, 'child,'	သားယောက်ျား, 'male-child,'	သားမိန်းမ။ 'female-child.'
မြေး, 'grand-child,'	မြေးယောက်ျား, 'male grand-child,'	မြေးမိန်းမ။ 'female grand-child.'
အမွေခံ, 'heir,'	အမွေခံယောက်ျား, 'heir,'	အမွေခံမိန်းမ။ 'heiress.'

These form Compound words.

(v.) By affixing **မ** to the Masculine noun :—

<i>Masculine.</i>	<i>Feminine.</i>
ညီ, 'younger brother.'	ညီမ, 'younger sister.'
တူ, 'nephew.'	တူမ, 'niece.'
ဆရာ, 'instructor,' 'school-master.'	ဆရာမ, 'instructress,' 'school-mistress.'
ရှင်ဘုရင် or ဘုရင်, 'king.'	ရှင်ဘုရင်မ or ဘုရင်မ, 'queen' (female monarch.)
အရှင်, 'master,' 'lord.'	အရှင်မ, 'mistress,' 'lady.'
သခင်, 'master.'	သခင်မ, 'mistress.'
ဈေးသည့်, 'market-man.'	ဈေးသည့်မ, 'market-woman.'
ဒါယကာ, တကာ, 'layman.'	ဒါယိကာမ, တကာမ, 'laywoman.'



85. Sometimes the words သား and သူ are used to denote the two genders as shown in the following examples :—

*Masculine.*

*Feminine.*

အထက်သား, 'a man,' native of  
Upper Burma.

အထက်သူ, 'a woman,' na-  
tive of Upper Burma.

အောက်သား, 'a man,' native of  
Lower Burma.

အောက်သူ, 'a woman,' na-  
tive of Lower Burma.

အိမ်သား, male member of a  
household.

အိမ်သူ, female member of a  
household.

ရွာသား, 'villager.'

ရွာသူ, 'villager' (woman.)

These form Compound words.

The word ကတော် (pronounced *kadaw*) is sometimes added to nouns in the Masculine Gender to denote the wife of a man of official or social rank; as, ဆရာကတော်, ဝန်ထောက်ကတော်။ It must be observed that while ဆရာကတော် and ဆရာမ are both the Feminine of ဆရာ, they do not mean one and the same thing. ဆရာကတော် is simply the wife of a ဆရာ holding a social position, and ဆရာမ is a woman who teaches or instructs. In the same manner, မိဖုရား and ဘုရင်မ in modern usage (though both may be translated into English as 'queen') must not be confounded in their meaning—one means the consort of a king, and the other the lady who exercises the function of a sovereign herself, *i.e.* a female monarch.

## (b) Of Irrational Beings.

86. The names of beasts, birds, reptiles, &c., do not indicate their sex. The genders of such nouns are constituted by simply affixing ထီး, ဘ or ဖို for the **Masculine**, and မ for the **Feminine**; as,

*Masculine.**Feminine.*

ခွေးထီး, 'dog.'

ခွေးမ, 'bitch.'

ဝက်ထီး, 'boar.'

ဝက်မ, 'sow.'

ခွားထီး, 'bull,' 'ox.'

ခွားမ, 'cow.'

ကြက်ဘ, 'cock.'

ကြက်မ, 'hen.'

ငန်းဖို, 'gander.'

ငန်းမ, 'goose.'

ဒရယ်ဖို, 'stag.'

ဒရယ်မ, 'hind.'

ရစ်ဘ, 'cock-pheasant.'

ရစ်မ, 'hen-pheasant.'

မြွေဖို, 'male snake.'

မြွေမ, 'female snake.'

Note that such nouns when not marked by any of these affixes are of **Common Gender**.

Sometimes the affix သိုး is used to imply entirety in the male animal; as, မြင်းသိုး, ခွားသိုး။ ပြီး is used to denote a gelding; as, မြင်းပြီး, ခွားပြီး။ These are **Masculine**.

**CASE, ကာရက။<sup>1</sup>**

**87.** The various relations in which a noun (or pronoun) stands to some other word in a sentence, and which would, in a synthetic or inflexional language like Páli or Latin, be expressed by what are known as **case-inflexions** or **case-endings**, are indicated in Burmese by means of particles postfixed to the noun. In Páli, for example, the different case-relations of the noun မနုဿ, လူ, 'man,' may be shown by changing its form to မနုဿော, လူသည်, 'man'

<sup>1</sup> From the Páli ကာရောတိ 'to do.' It implies the relations which exist between nouns and verbs or certain other words,

(as in 'a man came'), မနူသံ, လူကို, 'man' (as in 'call the man'), မနူသသ, လူအား, 'to or for a man' &c. The same relations can also be expressed in Latin by inflecting the word corresponding to 'man;' thus, *vir, vir-um, vir-o*, &c.

88. The particles used with Burmese nouns to mark the cases are called by native grammarians ဝိဘတ်, a word derived from the Páli ဝိဘတ္တိ, 'to discriminate.'<sup>1</sup> The term is so applied because the sole function of these particles is to discriminate or denote the various relations in which a noun stands. In English the particles may be called **Case-postpositions**.<sup>2</sup>

89. There are said to be six cases in Burmese, namely, the **Nominative**, ကတ္တာ; the **Accusative**, ကဗ္ဗ; the **Dative**, သဒ္ဓဒါန; the **Instrumental**, ကရဏ; the **Ablative**, အပါဒါန; and the **Locative**, ဩကာသ။ In addition to these, there are the **Genitive**, သာမိ, and the **Vocative**, အသဝန, which, however, having no verbal relations, are not reckoned as cases by native grammarians, and are therefore called အကာရက, **Non-cases**. In this work, however, they will be treated as cases. The Burmese names of the cases enumerated above are all Páli words.

90. The following is a complete survey of the cases of Burmese nouns with the postpositions generally accepted:—

*Nom.* လူသည်, မှာ, က, ကား, , '(a) man.'

*Gen.* လူ၏, '(a) man's,' 'of (a) man.'

*Dat.* လူအား, 'to (a) man.'

*Acc.* လူကို, '(a) man.'

<sup>1</sup> This is its primary meaning. As a Páli grammatical term, it signifies the inflexions of verbs as well as of nouns, *i.e.* declension and conjugation.

<sup>2</sup> Postposition, from *post* 'after,' *positus*, 'placed.'



- Inst.* လူနှင့်, မြင့်, ကြောင့်, 'with (a) man,' 'by (a) man,' 'because of (a) man.'
- Abl.* လူမှ, က, 'from (a) man.'
- Loc.* လူ၌, တွင်, မှာ, 'in (a) man.'
- Voc.* လူ, 'man!'

## The Cases Explained.

### I. THE NOMINATIVE CASE, ကတ္တာကာရက။

**91.** ကတ္တာ means an agent or doer; hence ကတ္တာကာရက is the case which names the agent or the one who does something.

A noun or noun-equivalent in the Nominative case is termed the subject, ကတ္တာ, of the sentence.

The postpositions used to denote this case are (i) သည်; (ii) က; (iii) မှာ; (iv) ကား။

(i) သည်—This is the true Nominative case-postposition, indicating the agent or subject to the verb; *as*, မောင်ထွန်းသည်ပြန်လာပြီ, 'Moung Tún has returned,' ခွေးသည် ကိုက်တတ်၏, '(the) dog bites.'

In short simple sentences, and in clauses where the noun (either singular or plural) is placed close to its verb, this affix may be omitted; *as*, မောင်တရယ်သည်, 'Moung Ba laughs;' ကျွန်ုပ်သွားသည်, 'I went.' These are short simple sentences. (a) သူပေးသော [clause] မုန့်ကိုမောင်ဘစားသည် [clause], 'Moung Ba ate the cake that he gave;' (b) ဆရာပြောသည်ကို [clause] သူမကြိုက် [clause], 'He did not like what the teacher said;' (c) ယောက်ျားတို့ပြောသော [clause] လုံ့လနှင့်ကျွန်ုပ်တို့ပြည့်စုံရမည် [clause], 'we must be filled with (the) diligence which men should practise;' (d) သူလာလျှင် [clause] ကျွန်ုပ်တို့ခေါ် [clause], 'when

he comes, call me.' When, however, the noun is removed from its verb by the intervention of a clause, this postposition must be inserted to render the context clear ; *as*, မောင်တသည်သူပေးသော [clause separating noun from verb] မုန့်ကိုစားသည်, 'Moung Ba ate the cake that he gave; ထူသည်။ဆရာပြောသည်ကို [clause separating noun from verb] မကြိုက်, 'he did not like what (the) teacher said.' (Compare these with (a) and (b) given above.) မောင်တသည်။ ရန်ကုန်မြို့သို့လာ၍ [clause] ဆိုင်တည်လေသည်။ 'Moung Ba came to Rangoon and set up a shop.'

This postposition, when followed by *လည်း* 'also,' 'too,' may be retained or omitted according to choice, regardless of the position of the noun (singular or plural) which may be placed near its verb, or separated from it by a clause; thus, မောင်တလည်းစားသည်။ 'Maung Ba also ate.' ငါတို့သည်လည်း ( or လည်း ) သွားကြကုန်အံ့, 'we too will go;' မှူးမတ်အပေါင်းတို့သည် လည်း ဝမ်းမြောက် ဝမ်းသာရှိကြ၏, 'all the ministers also were glad;' သီဝဏ္ဏိဒေဝီမိဖုရားကြီးလည်းများစွာ သောဗိုလ်ခြေပရိသတ် အပေါင်း တို့ခြံရံလျက် [clause separating noun from verb] တရားလောင်းနောက်တော်ဆိုလိုက်ပြန်၏, 'the great Queen Thí-wali-dewí also, surrounded by many soldiers and (a) concourse (of people) again followed the embryo Buddha.'

(ii) က။—This postposition denotes that an action issues from the doer. It is chiefly used in connexion with verbs of *saying, telling, thinking, considering, &c.*, *as*, (a) သူကမလာနိုင်ပါဟုဆိုသည်, 'he said, "(I) cannot come;"' (b) မောင်တက၍ဆိုမှာလိုက်သည်, 'Moung Ba sent word (or instructed) thus.'

When the words *said, spoken, or thought of* by the agent are quoted *as in (a)*, these words are always placed between the subject and its verb.

(iii) မှာ။—This has an emphatic force, and is generally used in an explanatory sense to call attention to that about which one is going to speak ; it has, therefore, the meaning of 'as to,' 'as for,' 'concerning,' 'in regard to;' *as*, ငါမှာပြန်သွားရမည်; '(as for me), I shall have to return.' It is sometimes

joined to မူ, to render it more emphatic ; *as*, သူတို့မှာမူအစွမ်းသတ္တိမရှိ, '(as for them), they have no ability;' ငါမှာမူထီးနန်းကိုဆက်ခံထိုက်သောသူဖြစ်၏, '(in regard to myself), I am the person who is worthy to receive (the) throne.'

(iv) ကား—This is emphatic, with a particularizing force underlying it in all its uses :

(a) to imply contradistinction or contrast ; *as*, ဤအိမ်ကားကောင်း၏။ ထိုအိမ်ကားမကောင်း, 'this house is good, that house is not good;' ထိုရထားတို့သည်။ အချို့ကားငွေစင်ဖြင့်ပြီးကုန်၏။ အချို့ကားရွှေစင်ဖြင့်ပြီးကုန်၏။ အချို့ကားဈက်ကိုးပါးတို့ဖြင့်စီချယ်အပ်ကုန်၏, '(of) those carriages, some are finished with pure silver, some are finished with pure gold, some are ornamented with the nine kinds of precious stones.'

(b) in an explanatory or continuative sense with the meaning of 'as for,' 'as to,' 'regarding;' *as*, အဓိပ္ပာယ်ကားဤသို့တည်း; *lit.* 'as for the meaning, (it is) thus;' [= 'the meaning is as follows']; ကျွန်ုပ်အမည်ကား မောင်ရွှေစိုတည်း, 'as regards my name, (it is) Mounng Shwe Ní,' [= 'my name is Mounng Shwe Ní']; အကျွန်ုပ်ကားရေကိုသာသောက်မည်, '(as for me) I will drink only water.'

In this sense it may be combined with သည်; *as*, သင့်သားငယ်သမီးငယ်တို့သည်ကားအလွန်နုနယ်လှသေး၏, 'as for your little son and little daughter, they are still exceedingly young.'

ကား is much used in combination with မူ, မှာ, and သော်; *as*, မူကား, မှာကား, and သော်ကား, all of which have the force of ကား given above, with the addition of greater emphasis. It is also used purely in its emphatic and contradistinctive sense after other postpositions without affecting



the cases of their nouns or noun-equivalents; *as*, ကျွန်ုပ်ကိုကားသူ အလွန်မုန်း၏, '(in regard to myself) he hates me very much;' ထိုနေ့၌ကားမိုးမရွာ, 'on *that* (particular) day, it did not rain.' In such cases, ကား must be taken together with the postposition to which it is attached.

## 2. THE GENITIVE CASE, သာမိကာရက။

92. သာမိ means 'master,' 'owner;' therefore this case simply denotes the owner, and has no verbal relation. It is expressed by ၏, the abbreviated form of ဧည့်, after the noun or pronoun; *as*, မောင်တေ၏စာအုပ်, 'Moung Hpe's book;' တပည့်တို့၏ ကျောက်သင်ပုန်း, '(the) pupils' slate;' ငါ၏ခွေး, 'my dog.' Sometimes this postposition is omitted, and the noun standing in this case is pronounced with the checked tone; *as*, ငါ့ခွေး။

## 3. THE DATIVE CASE, သမ္ပဒါနကာရက။

93. သမ္ပဒါန means 'giving;' hence this case denotes the name of the person to whom a thing is given, or for whom or for whose benefit a thing is done. The postposition of this case is အား which means 'to;' *as*, မုန့်ကိုကျွန်ုပ်အားပေးပါ, 'give (to) me (the) cake;' ရဟန်းအားသင်္ကန်းကိုလှူသည်, 'he presented a robe to the yahan;' ထိုအပြစ်ကိုငါ့အားလျှောက်ကြားလော့ဟုဆို၏, '(he) said, "Tell me that fault."'

The noun or pronoun in the Dative case indicated by အား, is called ပိကတိကံ, 'Indirect Object,' and is construed with verbs of *giving, sharing, addressing, declaring, commanding, helping, believing, yielding, pleasing.*

<sup>1</sup> ပိကတိ = 'unnatural;' ကံ from ကမ္မ = 'object.'

ငှါ is another Dative case-postposition implying 'for,' but is never used in the same way as အား။ It is affixed to အလို 'wish,' 'desire,' and the combination which gives the notion of 'end,' 'purpose' or 'motive,' is affixed to a noun; *as*, သစ်သီးအလိုငှါ, *lit.* 'for want of fruit.' [= 'for the purpose of (getting) fruit.'] စီးပွား အလိုငှါ, 'for the sake of benefit.' The nouns သစ်သီး and စီးပွား are in the Dative case.

ငှါ, used in conjunction with the gerunds (formed with ခြင်း), and with the future affixes ဒို့, မိန့်, expresses purpose. (see 'Gerundial Infinitives,' par. 310, (2)—(5)).

#### 4. THE ACCUSATIVE CASE, ကမ္မကာရက။

94. This case donotes the *object* or that to which something is done. There are two postpositions which indicate this case, *viz.* ကို and သို့။

(i) ကို is the proper Accusative postposition indicating the name of the person or thing acted on *directly*; *as*, သူရန့်ကို စားသည်, 'he eats (the) cake;' မဏ္ဍကိုသူရိုက်သည်, 'he beats Ma Hla;' မင်းသားသည်အမိစကားကိုယုံကြည်သည်, '(the) prince believed (his) mother's words.' Frequently in the colloquial form of the language and sometimes in writing, this postposition is omitted; *as*, သူရေသောက်သည် for သူရေကိုသောက်သည်, 'he drinks water.'

The Noun or its equivalent to which ကို is attached is termed ပကတိကံ, 'Direct Object.'

This case-postposition is very frequently used to denote the Dative case; *as*, ကျွန်ုပ်တို့ကိုမုန့်ပေးပါ, 'give me (the) cake.' In such a case, the ကို

belonging to the noun in the Accusative case is left unexpressed. In the example, ဂျူနိုင်း is the Dative (Indirect) Object, and မုန့် is the Accusative (Direct) Object.

(ii) သို့ denotes the object towards which motion is directed ; it is equivalent to 'to' or 'towards;' *as*, ရန်ကုန်မြို့သို့ သွားမည်, '(I) will go to Rangoon;' အိမ်သို့သွားသည်, '(he) goes to the house;' ဤနေရာသို့လာ, 'come to this place;' ထိုနောက်။မြောက်သို့သွားပြန်၏, 'after that, (he) went again towards (the) north.'

This idea of *motion in the direction of* cannot, however, be always expressed in English by 'to' or 'towards;' *as*, သူ၏အလိုသို့မလိုက်နှင့်, 'do not follow his wish;' သင်၏ညီဤမြို့သို့ရောက်ပြီလော, 'has your (younger) brother arrived at this town?' In the colloquial form of the language ထို is often used in the place of သို့; *as*, သူအိမ်ကိုပြန်လာသိမ့်မည်, 'he will return home.'

## 5. THE INSTRUMENTAL CASE, ကရကကရက။

95. This case, from ကရက meaning 'instrument,' denotes that with or by which a thing is done.

This case denoted originally 'accompanying circumstances,' and has passed over, by an easy transition, to 'means,' or 'instrument' with or by which a thing is done.

The postpositions of this case are

(i) နှင့်; (ii) ဖြင့်; (iii) အားဖြင့်; (iv) ကြောင့်။

(i) နှင့်။—This means 'with.' It is used to express the following ideas :—

(a) The *instrument* or *means* with or by which something is done ; *as*, ထားနှင့်ငြီးသည်, 'cuts with (a) knife;' တုတ်နှင့်ရိုက်



သည်, 'beats *with* (a) stick;' မျက်စိနှင့်မြင်သည်, 'sees *with* (the) eye;' စားဖွဲ့ကိုကျွန်းသားနှင့်လုပ်ကြသည်, '(they) made (the) table *with* [ *of* ] teak-wood.'

With the idea of instrumentality or means, နှင့် is also used to express the price by which a thing is bought or sold; also the commodity for which another is bartered; *as*, ကျွန်ုပ်တို့ဖြင့်တကောင်ကိုငွေ ၂၅၀ နှင့်ဝယ်သည်, 'I bought a pony *with* [ *for* ] Rupees 250;' ဆန်ငါးတင်းကိုဖြင့်ကျွပ်ချေနှင့်သူရောင်းသည်, 'he sold five baskets of rice *with* [ *at* ] the price of three rupees (per basket);' သူသည်မိမိခေါင်းပေါင်းကိုအင်္ကျီထဲထဲနှင့်စပ်လဲသည်, 'he exchanged his gong-boung *with* [ *for* ] one jacket.'

In like manner နှင့် is applied to nouns denoting time; *as*, ရန်ကုန်မြို့သို့နှစ်ရက်နှင့်ရောက်လာသည်, '(he) reached Rangoon *with* [ *in* ] two days.'

(b) *Company, companionship, intercourse, union or connexion*; *as*, ကျွန်ုပ်တို့နှင့်လိုက်လာသည်, 'he came *with* me;' သူသည်မိမိအစ်မနှင့်နေသည်, 'he lives *with* his elder sister;' မောင်တေသည် ကျွန်ုပ်တို့နှင့်ကူးသန်းရောင်းဝယ်သည်, 'Moung Hpe trades *with* me.'

While နှင့် indicates companionship or union, it may, when followed by verbs implying 'to be freed,' 'separated from,' indicate *freedom from, disunion or severance* also; *as*, သူသည်မိမိမယားနှင့်ကွာသည်, 'he separated *with* [ *from* ] his wife;' မင်းကြီးနှင့်အကျွန်ုပ်တို့တွေကွင်းရသွင်မည်သည့်အကျိုးရှိအံ့နည်း, 'what benefit would (there) be, if I am to be parted *with* [ *from* ] Your Majesty?' ထင်အနာရောဂါနှင့်ကင်းပါစေ, 'may you be free *with* [ *from* ] disease, sickness.'

In the sense of 'being with' or 'connected with,' နှင့် is used with the verb တူ, 'to be similar,' *as* in သူမျောက်နှင့်တူသည်, 'he is like (a) monkey' [ *lit.* 'he is same *with* (a) monkey,' or 'he is similar *with* (a) monkey.' ] In the same sense also, the postpositional phrases နှင့်အတူ, 'together with,' နှင့်အညီ, နှင့်ထျော်စွာ, 'in accordance with,' 'even with,' 'in conformity with [ *to* ],' 'agreeably with [ *to* ],' &c., are formed and used.

From companionship or union comes the idea of *contact*; hence *contest*, *opposition*, as in သူသည်ကျွန်ုပ်နှင့်သတ်သည်, 'he fought *with* me;' သူသည်မောင်ဘေနှင့်မိတ်ဆိုးသည်, 'he is angry *with* Mounng Hpe.'

(c) *Cause* or *reason*; as, ကျွန်ုပ်သားသည်အဖျားရောဂါနှင့်သေသည်, 'my son died *with* [of] (a) fever;' သူထိတ်သန့်ခြင်းနှင့်ပြေးသည်, 'he runs *with* [through] fright.'

(ii) ဖြင့်—This implies 'with,' 'by' or 'by means of,' and is chiefly used to denote *agency*, *means*, *instrumentality* or *cause*; as, လက်ဖြင့်လုပ်သည်, 'wrought *with* or *by* the hand;' သူသည်ကြိုးစားခြင်းဖြင့်အထမြောက်သည်, 'by persevering he succeeds.'

(iii) အားဖြင့် is the same as ဖြင့်, but somewhat more emphatic; as, သူသည် ကြိုး စား ခြင်း အား ဖြင့် အထမြောက်သည်, 'by means of [or through] perseverance, he succeeds.'

(iv) ကြောင့်—This denotes *cause* or *reason*, and is, therefore, equivalent in meaning to 'because of,' 'on account of,' 'owing to;' as, သူ့ကြောင့်ကျွန်ုပ်ထွက်လာရသည်, 'I had to come away, *because of* him;' ငါ့ကြောင့်သင်ငိုသလော, 'do you cry *because of*, *on account of* me?'

ကြောင့် is sometimes used like ဖြင့် or အားဖြင့် implying *instrumentality* or *means*, as in လုံ့လအာနုဘော်ကြောင့်ငါတောင့်တတိုင်းဤသို့သောစည်းစိမ်ကိုရ၏, 'by (the) force of diligence, I obtain such prosperity as I have longed for.'

## 6. THE ABLATIVE CASE, အပါဒါနကာရက။

၅၆. အပါဒါန means 'taking away,' 'separation from.' The principal postposition that indicates this case is မှ, 'out of,' 'from,' which, when attached to a noun or pronoun always

expresses the *source, origin* or *cause* from which anything proceeds, and is applied to both *place* and *time*; as, သူကျောင်းမှပြန်လာသည်, 'he returned *from* school;' စာအုပ်မှကောက်နုတ်သောအချက်, '(an) item extracted *from* [or *out of*] (the) book;' ရန်ကုန်မြို့မှပြည်မြို့သို့သွားသည်, '(he) went *from* Rangoon to Prome;' နံနက်မှညာထိုင်, '*from* morn till eve.'

In the sense of 'separation from,' မှ forms with other words the postpositional phrases မှတပါး, မှအပ, 'apart from,' 'besides.' In မှစ၍, another postpositional phrase commonly met with, မှ occurs in the sense of 'proceeding or issuing from,' the combination implying 'beginning from,' 'from... forth;' as, ဤနေ့မှစ၍, '*from* this day forth.'

က which has already been noticed under the Nominative case, is often employed, especially in the colloquial form of the language, as an Ablative case-postposition. Used as such, it is much the same as မှ, ထိုအရပ်ကလာသည်, '(he) came *from* that place;' ယခုကျောင်းကပြန်လာပါလိမ့်မည်, '(he) will now return *from* school;' တနင်းသာနေ့ကစနေနေ့ထိုင်, '*from* Monday till Saturday.'

Both မှ and က may have သည် affixed by way of emphasis; as, ရန်ကုန်မြို့မှသည်မန္တလေးမြို့သို့, '*from* Rangoon to Mandalay;' ခြောက်နာရီကသည်ရှစ်နာရီထိုင်, '*from* six until eight o'clock.' This သည် is used redundantly, and has no connexion with the Nominative postpositon. It merely strengthens the 'proceeding-away-from,' 'forth' relation. For a similar purpose ကို is sometimes used after က; as, လေးပေကကိုခြောက်ပေထိ, '*from* four to six feet.' In such use, ကို is an emphasising particle, and should not be regarded as the Accusative postposition.

## 7. THE LOCATIVE CASE, ဩကာသကာရက။

97. ဩကာသ signifies 'place,' 'room,' 'space;' hence this case denotes the place where something is done.



From the primary signification of 'place where' comes the idea of 'rest,' 'proximity,' so that, by an easy transition, this case is extended to denote relationships of *time, person, sphere or condition*.

၌, တွင်, and မှာ are the Locative case-postpositions.

(i) ၌ is the abbreviated form of နှိုက်။ Its uses are as follows :—

(a) Applied to *place*, it is equivalent to 'in,' or 'at,' implying 'the where;' *as*, အိမ်၌ရှိသည်, '(it) is *in* the house;' အိန္ဒိယတိုင်း၌သေသည်, '(he) died *in* India;' ကျောင်း၌စာသင်သည်, '(he) learns *at* school.'

(b) Applied to *time*, it signifies either *proximity in time, a point of time*, 'at;' *as*, ငါးနာရီအချိန်၌သေသည်, '(he) died *at* five o'clock;' ဖုန်းတည့်၌, 'at noon;' or *time of longer duration*, 'on,' 'in;' *as*, တနင်္လာနေ့၌လာသည်, '(he) came *on* Monday;' ထိုနေ့၌, '*on* that day;' နွေဥတု၌, '*in* the hot season;' ည၌, '*in* the evening.'

(c) Applied to *person*, 'in;' *as*, ထိုမင်း၌အရိဋ္ဌဇနကမင်းသား ပေါလဇနကမင်းသားဟူ၍သားတော်နှစ်ပါးရှိ၏, '*in* that king were two sons, namely, Prince Areit-hta Zanaka, (and) Prince Paw-la Zanaka,' [= 'that king had two sons,' &c.]

(d) Applied to *sphere or condition*, 'in;' *as*, ဤစစ်သူကြီး ကားစစ်ရေး၌သာတွင်၍မိန်းမရေး၌ကျင်ဟန်မရှိ, 'this general, he is accomplished only *in* the affairs of war, and does not seem (to be) versed *in* the affairs of women.'

(ii) တွင်—This is used like ၌ signifying 'in,' 'on,' or 'at.'

(a) *Place or person*,—‘in;’ *as*, လာမခင်လက်တွင်ရှိသည့်ဥစ္စာကိုအကျွန်ုပ်အားပေးလော့, ‘give me (the) property that is now in mother’s [your] hand;’ ဤစာအုပ်တွင်တွေ့သည်, ‘(I) found (it) in this book;’ ဤကားတွင်အဓိပ္ပါယ်မရှိ, ‘(there) is no meaning in this word.’

(b) *Time*,—‘at,’ ‘on,’ ‘in,’ sometimes ‘during;’ *as*, ငါးနာရီအချိန်တွင်သေသည်, ‘(he) died at five o’clock;’ လွန်ခဲ့သည့်စနေနေ့တွင်ဆရာသစ်တယောက်ရောက်လာသည်, ‘on Saturday last, a new teacher arrived;’ နေ့လယ်တွင်, *in* the middle of (the) day;’ လွန်ခဲ့သည့်နှစ်တွင်, ‘in or during (the) past year.’

From its primary meaning of ‘in,’ ‘the where,’ တွင် is extended to signify ‘among,’ ‘amongst,’ ‘amid,’ ‘amidst’ many; *as*, ဤလူငါးယောက်တွင်ဤလူအထိမ္မာဆုံး, ‘among these five men, this man is the cleverest;’ ညီအစ်ကို သုံးယောက် တွင်ငွေ၅၀၀ကိုဝေခဲ့သည်, ‘(he) distributed 500 rupees among (the) three brothers.’

၌ and တွင်, when applied to time, are usually omitted; *as*, နံနက် ခြောက် နာရီအချိန် သူရောက်လာသည်, ‘he arrived [at] 6 o’clock [in] the morning;’ ထိုညညှိဂန္ဓမာဒနတောင်သို့ရောက်လေ၏, ‘(he) arrived that night at the Gandamádana mountain.’

When using nouns of time qualified by an adjective equivalent in meaning to ‘past,’ ‘last,’ expressed or understood, the Burmese not unfrequently employ the Ablative postposition က instead of ၌ or တွင်, to express the idea of ‘away from the present;’ *as*, လွန်ခဲ့သည့်လကကျွန်ုပ်မိတ်ဆွေသေသည်, ‘my friend died [in the] past month;’ သူစနေနေ့ကရောက်လာသည်, ‘he arrived last Saturday;’ သူညီကသေသည်, ‘he died last night.’ (see ‘Adverbial Accusatives,’ par. 275.)

(iii) မှာ, as a Locative case-postposition, is used in much the same way as ဌ် and တွင်။ Its prevailing force is that of 'in' or 'at' as signifying *place* or *person*; as, ဤအိမ်မှာနေသည်, '(he) lives *in* this house;' ဈေးမှာကုန်ရောင်းသည်, '(he) sells goods *at* the bazaar,' ကျွန်ုပ်တို့မှာမြင်းသုံးကောင်ရှိသည်, *lit.* 'in me are three horses' [= 'I have three horses.']

Care should be taken to distinguish this မှာ from the emphatic Nominative မှာ treated of in par. 91 (iii).

There is another Locative case-postposition, namely ဝယ်, but it is not in common use.

## 8. THE VOCATIVE CASE, အာလပနကာရက။

98. This means 'speaking to,' 'addressing,' and is expressed by the noun in a simple state without having any postposition attached to it. It is called အာလုတ်; in English it is known as the **Nominative of Address**. Sometimes in grave discourses, the noun in this case has အို prefixed to it; as, အိုအဆွေတို့, 'O Friends!'

99. The case-postpositions, as explained above, merely denote the simple relations of nouns, and are not sufficient to express all the case-inflexions to which nouns are subject. Many of the relationships which would, in English, be expressed by means of such prepositions as 'into,' 'within,' 'below,' 'under,' &c., can only be shown in Burmese by affixing one or other of the postpositions သို့, မှ, က, ဌ်, တွင်, မှာ, to compound nouns formed from other nouns implying place or space. These compounds will be found under 'Structure of Nouns.' In the English preposition 'into' we have a combination of two relative ideas, *location* and *motion in the direction of*. In Burmese, this is expressed by သို့ attached to one of the compound nouns alluded to above. For example, in the sentence သူ့အိမ်ထဲသို့ဝင်သွားသည်, အိမ်ထဲသို့ would be rendered in idiomatic English, 'into the house,' but the Burmese meaning is 'to the *house-inside*,' where the primary signification of သို့ is retained.



The following are a few additional examples given to illustrate this:—

အိမ်အောက်, 'underpart of a house.'	အိမ်အောက်၌, 'under, below, the house,' ['at the underpart of the house,' 'downstairs.']
မြစ်နား, 'a side part of a river.'	မြစ်နားတွင်, 'by, beside, alongside the river.'
စားပွဲပေါ်, 'the top or surface of a table;' 'table-top.'	စားပွဲပေါ်သို့, 'on to the table.'
အိမ်နောက်, 'rear part of a house.'	အိမ်နောက်မှာ, 'behind the house,' ['in the rear of the house.']
အိမ်ထဲ, 'interior of a house.'	အိမ်ထဲက, 'from within the house.'

In parsing such nouns as those shown above, treat them as simple nouns; thus, အိမ်ထဲက—Noun, Common, Ablative case.

Besides the case-postpositions enumerated in the foregoing paragraphs, a number of words and combinations of words are also used to express some other relations of Nouns. (see 'Postpositions,' Chap. VII.)

An attentive examination of the postpositions exemplified above will show that all of them (excepting those of the Nominative, the Genitive, the Dative, and the Accusative, but including သို့ of the Accusative) have distinct meanings of their own, and govern nouns and pronouns in the manner of English prepositions; they are, therefore, strictly postpositions. The so-called postpositions of the Nominative are nothing more than **signs** used merely to indicate the *subject* to the verb. ကို of the Accusative and အား of the Dative are also **signs** respectively indicating the *direct* and *indirect objects* to a transitive verb. In like manner, ၏ of the Genitive is a **sign** simply showing *possession*. They have no meaning *per se*, and are not really postpositions. (see Chap. VII).

## NOUNS IN APPPOSITION.

100. When two or more nouns placed near one another, refer to the same person or thing, they are said to be **in apposition**, and therefore agree in **case**; as, ကုန်သည်မောင်အပ်

သည်အလွန်စိတ်ကောင်းသည်, 'Moung At, (the) *trader*, is extremely good natured.' Here ကုန်သည် and မောင်အပ် refer to the same person, the first noun defining the second. In parsing, မောင်အပ် is in the Nominative case, subject to စိတ်ကောင်း, and ကုန်သည် is in the same case, in apposition to မောင်အပ်။ A **noun in apposition** is called in Burmese ကာရကတူနာမ်။

## SUBSTITUTES FOR NOUNS.

**101.** In the Burmese language, as well as in the English and other languages, certain words or combinations of words are constantly employed as nouns.

The following kinds of words or groups of words are used as noun-equivalents in Burmese.

(1) A **Pronoun**, (*see* Chap. IV) :—

ကျွန်ုပ်ယခုသွားပါမည်။

'I will go now.'

(2) A **Gerund**, (*see* par. 304) :—

ကစားခြင်းကိုသူငယ်တို့နှစ်သက်သည်။

'Children are fond of *playing*.'

(3) A **Gerundial Infinitive Phrase**, (*see* par. 317) :—

ဤကျောင်း၌ကျွန်ုပ်တို့စာသင်ရန်အလွန်ကောင်းသည်။

'For us to study in this school is very good.'

(4) A **Noun Clause**, that is, a clause doing the work of a noun, as explained in pars. 364, 365, which see:—

သူလာသည်ကားအမှန်ဖြစ်သည်။

'(That) he came is a fact.'

သူခိုးသည်ကိုသင်သိသလော။

'Do you know (that) he stole ?'

A word or words spoken by any one can also stand in the position of a noun; *as*,

သူကမလာနိုင်ပါဟုဆိုသည်။

'He says, "(I) cannot come."'

## PARSING OF NOUNS.

102. In parsing a noun state

- (a) Class (Proper, Common, Collective, Material or Abstract.)
- (b) Number.
- (c) Gender.
- (d) Case.

### PARSING MODEL.

(i) မူဆိုသည် အ စွယ်များကိုလိုသောကြောင့်ဆင်ကိုပစ်ခတ်ရန်  
တောသို့ဝင်၍သစ်ပင်ထက်မှသေနတ်နှင့်ချောင်းမြောင်း၏။

မူဆိုသည်	...	Noun, Common, Singular Number, Masculine Gender, Nominative Case, Subject to the Verbs လို, ဝင် and ချောင်းမြောင်း၏။
အစွယ်များကို	...	Noun, Common, Plural Number, Neuter Gender, Accusative Case, Object to the verb လို။
ဆင်ကို	...	Noun, Common, Singular Number, Masculine Gender, Accusative Case, Object to the Gerundial Infinitive ပစ်ခတ်ရန်။
တောသို့	...	Noun, Common, Singular Number, Neuter Gender, Accusative Case.
သစ်ပင်ထက်မှ	...	Noun, Common, Singular Number, Neuter Gender, Ablative Case.
သေနတ်နှင့်	...	Noun, Common, Singular Number, Neuter Gender, Instrumental Case.



(ii) ပန်းထိမ်တို့သည်။ ဖလားထိုးဘူးများကို ရွှေနှင့် ဖြစ်စေ၊ ငွေနှင့် ဖြစ်စေ ခုတ်လုပ်တတ်ကြသည်။

ပန်းထိမ်တို့သည်	...	Noun, Common, Plural Number, Masculine Gender, Nominative Case, Subject to the verb ခုတ်လုပ်တတ်ကြသည်။
ဖလား, ထိုးဘူးများကို		Noun, Common, Plural Number, Neuter Gender, Accusative Case, Object to the verb ခုတ်လုပ်တတ်ကြသည်။
ရွှေနှင့်, ငွေနှင့်	...	Noun, Material, Singular Number, Neuter Gender, Instrumental Case.

(iii) ပျင်းရိခြင်းသည်။ ပညာကို ဆုတ်ယုတ်စေတတ်၏။

ပျင်းရိခြင်း	...	Noun, Abstract (Gerund), Singular Number, Neuter Gender, Nominative Case, Subject to the verb ဆုတ်ယုတ်စေတတ်၏။
ပညာကို	...	Noun, Abstract, Singular Number, Neuter Gender, Accusative Case, Object to the verb ဆုတ်ယုတ်စေတတ်၏။

## CHAPTER III.

### ADJECTIVES, နာမဝိသေသန။

#### DEFINITION.

**103.** နာမဝိသေသန, the Burmese term for **Adjective**, is derived from two Páli words, နာမ 'name,' ဝိသေသနံ 'distinguishing,' 'defining,' 'specifying,' and, therefore, means a word which defines or specifies (the meaning of) a noun.

The idea conveyed by this term fully meets the definition of an Adjective given in English grammars, *i.e.*, 'a word used with a noun to specify or narrow its application.'

#### CLASSES OF ADJECTIVES.

**104.** Adjectives in Burmese may be divided into three principal classes :—

- I. Adjectives of Quality, ဂုဏ်နာမဝိသေသန။**
- II. Adjectives of Quantity, ပမာဏ<sup>1</sup> နာမဝိသေသန။**
- III. Pronominal Adjectives, သဗ္ဗနာမဝိသေသန။**

#### **I. ADJECTIVES OF QUALITY, ဂုဏ်နာမဝိသေသန။**

**105.** These specify the *quality*, *property* or *characteristic* possessed by the persons or things denoted by the nouns to which they are prefixed.

These adjectives are connected with the nouns they qualify by means of သော; *as*, ကောင်းသောလူ, '(a) good man;' လှသောပန်း, '(a) pretty flower;' ကြီးသောမြင်း, '(a) big pony;'

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<sup>1</sup> A Páli word meaning 'measure,' or 'quantity.'

ရှူးသောခွေး, '(a) mad dog.' As the function of သော is to connect the adjective with the noun, it is called an **Adjective-connective**.

When an adjective of this class is postfixed to a noun, no connective is required, and the two form a kind of compound noun; *as*, ငှက်ကောင် 'madman'; လူကောင်း, 'good man'; ရေခဲ, 'hardened water' [= 'ice']; ခြေဖြူ, 'white earth' [= 'chalk']; မြက်ခြောက်, 'dry grass' [= 'hay']. As explained under 'Nouns,' the adjectives so used are really abstract nouns used in a concrete sense, so that ရှူး in ငှက်ကောင် is အရှူး meaning not 'madness,' but 'that which is mad;' therefore ငှက်ကောင် = ငှက် + အရှူး in its composition.

Virtually, an **Adjective of Quality** in Burmese, when used *attributively*, is like an English adjective when used *predicatively* in an adjective clause: ဖြူသောကြောင် = '(a) cat that is white.' When affixed to a noun to form a compound name, it is like an English adjective used *attributively*: ကြောင်ဖြူ = 'white cat;' this also constitutes a compound name.<sup>1</sup>

**106.** Under this head we may notice the word တော် which is often found used after nouns and verbs. It is commonly known as the **Honorific Affix**, and primarily signifies 'pertaining or belonging to a deity or king.' It is affixed to a noun or verb to indicate that the thing denoted by the noun or the action denoted by the verb is connected with divine, regal or sacred persons, or with some other high personage. When used with a noun, this word is always affixed directly to it, forming with it a compound name; *as*, ဆင်တော်, ကျောင်းတော်, သိဒ္ဓိတော်, ရှိတော်။

For the use and application of this word with verbs, see under 'Forms of the Moods,' par. 339.

<sup>1</sup> See Mason's *English Grammar*, pars. 87-88, and Nesfield's *English Grammar Series*, Book III, par. 113 (a).



## II. ADJECTIVES OF QUANTITY, ပမာဏနာမဝိသေသန။

**107.** These specify the *quantity* of a thing, or the *number* of persons or things, denoted by the nouns to which they are attached.

**108.** Some **Adjectives of Quantity** refer to *mass* or *bulk*; others refer to *number*. They may, therefore, be subdivided into

(a) **Adjectives of Mass**, ရာသီ<sup>1</sup> နာမဝိသေသန။

(b) **Numeral Adjectives**, သင်္ချာ<sup>2</sup> နာမဝိသေသန။

(a) **Adjectives of Mass**, ရာသီနာမဝိသေသန။—The Adjectives which fall under this head are

များ, အများ, များစွာ, များများ, 'much,' နည်း, အနည်း, နည်းစွာ, နည်းနည်း, အနည်းငယ်, ခိုနည်း, 'little,' အလုံး, အားလုံး, 'all,' အမြောက်အမြား, 'great (quantity of),' အပေါင်း, 'all' (amount).

These are either prefixed to nouns with သော, or simply affixed, as shown below :—

များ	}	များသောရေ, များစွာသောရေ, ရေများစွာ, ရေအများ, ရေများများ, ရေအမြောက်အမြား, 'much water.'
များစွာ		
အများ		
များများ		
အမြောက်အမြား		

<sup>1</sup> A Páli word signifying 'quantity in mass,' 'a heap.'

<sup>2</sup> A Páli word meaning 'number,' 'sum,' 'a numeral.'

နည်း	{	နည်းသောစပါး, နည်း စွာသောစပါး, စပါးအနည်း, စပါးအနည်းငယ်, အနည်းငယ်သောစပါး, စပါးစိုးစည်း, စပါးစည်းငယ်, 'little paddy.'
နည်းစွာ		
အနည်း		
အနည်းငယ်		
စိုးစည်း		
စည်းငယ်		

အလုံး; *as*, ဆန်အလုံး, 'all the rice;' အပေါင်း; *as*, စပါးအပေါင်း, 'all the (amount or quantity of) paddy.'

(b) **Numeral Adjectives** are of three kinds:—

- (1) **Definite**, ပဌာန<sup>1</sup> သင်္ချာနာမဝိသေသန။
- (2) **Indefinite**, အပဌာန<sup>2</sup> သင်္ချာနာမဝိသေသန။
- (3) **Distributive**, ဝိဘင်္ဂ<sup>3</sup> သင်္ချာနာမဝိသေသန။

(1) **Definite Numeral Adjectives**, ပဌာနသင်္ချာနာမဝိသေသန။—These are the **Cardinal Numerals**, မူသသင်္ချာ, denoting the exact number of things spoken of; *as*, သုံး, 'three;' ခြောက်, 'six;' ။ နှစ်ဆယ်, 'twenty;' &c.

The **Ordinal Numerals**, အနုတ္တမသင်္ချာ, *as* ပဌမ, 'first,' စတုတ္ထ, 'fourth,' ဒဿမ, 'tenth,' are not included under this head as they do not denote number. Their function is that of pointing out the position in serial order of the things named, and their proper place is, therefore, among the **Demonstrative Adjectives**. They are of Páli origin, and, when used, are simply prefixed to nouns without the connective; *as*, ပဌမနေ့, '(the) first day;' ပဉ္စမဆရာ, '(the) fifth teacher.'

<sup>1</sup> A Páli word signifying 'settled,' 'decided,' 'positive.'

<sup>2</sup> The negative form of ပဌာန, 'not precise,' 'not positive.'

<sup>3</sup> A Páli word meaning 'division,' 'distribution.'

## ON THE COMPOUNDING OF A CARDINAL NUMBER WITH A NOUN.

**109.** When **Cardinal Numeral Adjectives** in Burmese are used with nouns, they are not simply joined to the nouns they qualify as in most languages. Certain **descriptive words** are employed in addition. These **words** signify

- (a) the class to which the noun belongs,
- (b) the use to which the thing named is put,
- (c) the shape or form or some attribute which the thing named either actually possesses or is assumed to possess.

**110.** These words of which there is a large number, are called **ဇာတိသင်္ချာနာမဝိသေသနပစ္စည်း**<sup>1</sup> **စကား**; **Numeral Generic Affixes**. For convenience sake, the Burmese term may be abbreviated to **သင်္ချာပစ္စည်း စကား** when parsing.

**III.** The following is a list of all the principal **Numeral Generic Affixes** in common use :—

**ဦး**, 'chief,' is used with nouns denoting rational beings; *as*, **ကုန်သည်တဦး**, 'a merchant.'

**ကုံး**, from **အကုံး**, 'what is strung together,' is applied to nouns denoting articles that are strung together; *as*, **ဝုတီးနှစ်ကုံး**, 'two rosaries;' **ပန်းသုံးကုံး**, 'three strings of flowers.'

**ကောင်**, from **အကောင်**, 'brute animal,' is affixed to the names of all irrational beings whether birds, beasts, fishes, reptiles, &c.; *as*, **မြင်းငါးကောင်**, 'five horses;' **ဆင်သုံးကောင်**, 'three elephants;' **ခွေးခြောက်ကောင်**, 'six pigeons;' **ကြက်တသေးကောင်**, 'four cocks;' **ငါးနှစ်ကောင်**, 'two fishes;' **ပျားနှစ်**

<sup>1</sup> **ပစ္စည်း** is from the Páli **ပစ္စယ**, 'a requisite or necessary thing.' In grammar it is a name given to any necessary particle postfixed to a word; hence it is a term corresponding to the English 'affix,' 'suffix' or 'postfix.'



ကောင်, 'two bees;' ခြေတကောင်, 'one snake.' With အရုပ် it is applied to the names of figures representing animals; *as*, အရုပ်တကောင်, 'one figure (of an animal) ;' ဆင်ရုပ်တကောင်, 'one elephant-figure.'

ကြောင်း, from အကြောင်း, 'what is drawn into an extended line,' is applied to nouns denoting things of such a nature ; *as*, ခရီးနှစ်ကြောင်း, 'two journeys;' မျဉ်းကြောင်းနှစ်ကြောင်း or မျဉ်းနှစ်ကြောင်း, 'two lines.'

ကွင်း, from အကွင်း, 'what is circular,' is used with nouns denoting objects which are circular in shape ; *as*, လက်စွပ်နှစ်ကွင်း, 'two (finger) rings.'

ခု, 'an individual thing,' is used with nouns which admit of no other descriptive word ; *as*, စားပွဲတခု, 'a table;' ကုလားထိုင်သုံးခု, 'three chairs;' ပုခက်တခု, 'one cradle.' This is sometimes used in lieu of a more appropriate generic affix ; *as*, ပလင်းသုံးခု for ပလင်းသုံးလုံး, 'three bottles.'

ခေါင်း is used with nouns signifying tuberous roots; *as*, ကြက်သွန်သုံးခေါင်း, 'three (roots of) onions.'

ခိုင် is used with nouns signifying flowers and fruits growing in large bunches; *as*, ငှက်ပျောတခိုင်, 'one bunch of plantains;' ပန်းနှစ်ခိုင်, 'two bunches of flowers.'

ချပ်, from အချပ်, 'what is flat,' is applied to the names of things that are thin and flat or laminated; *as*, မြွှာနှစ်ချပ်, 'two mats;' ယပ်နှစ်ချပ်, 'two fans;' စက္ကူနှစ်ချပ်, 'two (sheets of) paper;' မှန်နှစ်ချပ်, 'two (sheets of) glass.'

ချောင်း, from အချောင်း, 'a bar,' is applied to the name of anything straight and stiff; *as*, အပ်သုံးချောင်း, 'three needles;' ဆူးတချောင်း, 'a thorn;' မင်တံလေးချောင်း, 'four penholders.'

ခွေ, from အခွေ, 'a coil,' is used with such nouns as 'rope,' &c; *as*,  
ကြိုးလေးခွေ, 'four coiled ropes.'

ခွန်း, from အခွန်း, 'sound,' 'voice,' is applied to words implying  
sounds; *as*, စကားနှစ်ခွန်း, 'two words;' ဆိုသံနှစ်ခွန်း, 'two  
uttered sounds.'

စီး, from အစီး 'what is ridden on,' is applied to the names of  
beasts of burden, and vehicles of any kind; *as*, မြင်းနှစ်စီး,  
'two horses;' လှည်းနှစ်စီး, 'two carts.'

စင်း, from အစင်း 'a stripe,' 'what is extended in a straight  
line,' is applied to the names of things whose length con-  
siderably exceeds their breadth; *as*, ကြိုးနှစ်စင်း, 'two  
(lengths of) rope;' လှံသုံးစင်း, 'three spears;' ထားကိုးစင်း,  
'nine knives;' လှေသုံးစင်း, 'three boats;' သင်္ဘောငါးစင်း,  
'five ships;' မြစ်ကိုးစင်း, 'nine rivers;' ဘီးတစင်း, 'a comb.'

စည်း, from အစည်း, 'a quantity of things bound together  
lengthwise,' is applied to nouns denoting things that are  
bundled; *as*, ထင်းတစည်း, 'a bundle of firewood.'

စောင်, from အစောင်, 'a collection of writings,' is applied to  
nouns denoting writings, books, manuscripts, &c.; *as*, စာအုပ်  
သုံးစောင်, 'three books;' ကျမ်းစာနှစ်စောင်, 'two (copies of)  
scriptures;' စာလေးစောင်, 'four letters.'

စုံ, from အစုံ, 'what is complete,' 'a pair,' is applied to the  
names of animals or things forming a pair; *as*, မြင်းတစုံ,  
'a pair of horses.'

ဆူ is applied to the names of objects of adoration, or to  
the names of things belonging or dedicated to objects  
of religious worship; *as*, ဘုရားတဆူ, 'one god;' ဓေတီတ  
ဆူ, 'one pagoda;' it is also applied to the words ပုရ  
ပိုက်, ဥယျာဉ်, လှေကား။

ဆောင်, from အဆောင်, 'a building,' 'an edifice,' is appended to nouns denoting buildings of all kinds; *as*, အိမ်နှစ်ဆောင်, 'two houses;' ထိုက် သုံး ဆောင်, 'three brick houses;' ကျောင်းငါးဆောင်, 'five monasteries.'

တက်, from အတက်, 'a shoot' (as from the stump or root of a plant.) is applied to nouns signifying tuberous roots; *as*, ကြက်သွန်တက်, 'a shoot of onion.'

တွဲ, from အတွဲ, 'what suspends, or is pendent,' is used with the names of fruits, flowers, and things which hang in clusters; *as*, စပျစ်သီးတတွဲ, 'a cluster of grapes.'

အတွဲ also means anything that is appended or attached to another, so that တွဲ may be used as a **Generic affix** with the names of things which are attached to one another so as to form a whole; *as*, ဝေဝေတတွဲ, 'a volume or collection of palm-leaf manuscripts.'

In the same sense, တွဲ is applied to nouns denoting things tied to a number of strings knotted together at one end so as to permit of the whole being carried; *as*, မင်းကွတ်သီးတတွဲ, 'a collection of mangosteens' (tied together); နာနတ်သီးတတွဲ, 'a number of pine-apples' (tied together).

တန်, from အတန်, 'intervening space,' 'interval,' is applied to nouns denoting whatever occurs at intervals of time or space; *as*, အကျိုးလေးတန်, 'four rewards;' တံခါးနှစ်တန်, 'two doors or entrance-ways' (placed at intervals).

တုံး, from အတုံး, 'a lump,' 'a block,' is applied to the names of things which are in lumps or cakes; *as*, ငြေဖြူတတုံး, 'a lump of chalk;' ဆပ်ပြာနှစ်တုံး, 'two cakes of soap.'

ထပ်, from အထပ်, 'what is placed above another of similar kind,' is used with the names of places or things or their parts in which similarity recurs; *as*, ဧကန်နှစ်ထပ်, 'two



bricks' (placed over each other); **ဒိပ်သုံးထပ်**, 'three houses' (placed one above another) [=a house with three storeys, **သုံးထပ်ဒိပ်**။]

**ထည်**, from **အထည်**, 'a piece of cloth,' is used with nouns denoting articles of clothing, or pieces of cloth; *as*, **အင်္ကျီနှစ်ထည်**, 'two jackets;' **အိပ်ရာခင်းသုံးထည်**, 'three bed-sheets;' **ပဝါခြောက်ထည်**, 'six handkerchiefs;' **သက္ကသတ်လေးထည်**, 'four pieces of flannel, tweed.'

**ပင်**, from **အပင်**, 'a tree,' 'a plant,' is applied to the names of trees, &c., or anything springing from roots; *as*, **သခွားနှစ်ပင်**, 'two cucumber plants;' **အုန်းလေးပင်**, 'four cocoanut trees;' **ဆံကိုးပင်**, 'nine hairs.' Applied by analogy also to the nouns 'twine,' 'thread,' 'rope;' *as*, **ကြိုးသုံးပင်**, 'three (pieces or lengths of) rope or twine;' **ချည်ခြောက်ပင်**, 'six (pieces of) thread.'

**ပါး** is applied to nouns denoting respectable characters, deities, objects of reverence, &c.; likewise to nouns denoting immaterial objects; *as*, **ရဟန်းသုံးပါး**, 'three yahans;' **မင်းနှစ်ပါး**, 'two governors;' **ပညတ်တော်ဆယ်ပါး**, 'ten commandments.' It is also sometimes used as a recapitulating affix; *as*, **ဘုရားတရားသင်္ခါရတနာသုံးပါး**, 'Buddha, the Law, the Clergy, these three Jewels;' **မုန့်၊ ဆန်၊ ဣတ်။ ဤသုံးပါးတို့ကိုသူယူခဲ့သည်**, 'bread, rice, tea, these three (things) he brought.'

**ပြား**, from **အပြား** 'what is flat,' is applied to nouns denoting things whose superficial extent considerably exceeds their thickness; *as*, **ပိုက်ဆံတပြား**, 'a pice;' **ပုည်သုံးပြား**, 'three boards;' **ပုကန်ရှစ်ပြား**, 'eight plates.'

ပြည့်, 'to be full, complete,' is the affix of decades or full tens; *as*, သက္ကရာဇ် ၁၈၇၀ ပြည့်နှစ်, 'the year 1870.'

ဘီး, pronounced ဖီး, is applied to the names of some kinds of fruit; *as*, ဌက်ပျော့ဘီး, 'a bunch of plantains.'

ဘက်, from အဘက်, 'one of a pair,' 'a match,' is applied to nouns denoting things which are naturally in pairs; *as*, လက်နှစ်ဘက်, 'two hands;' ခြေနှစ်ဘက်, 'two feet.'

ဖြာ, 'to ramify,' is used chiefly with the word အကျိုး; *as*, အကျိုးနှစ်ဖြာ, 'two rewards.'

လက်, 'the hand or arm,' is applied to nouns denoting weapons, tools, or whatever is used by the hand; *as*, ဆောက်တလက်, 'a chisel;' သေနတ်ငါးလက်, 'five rifles;' ထီးနှစ်လက်, 'two umbrellas.'

လုံး, from အလုံး, 'a ball,' 'a sphere,' 'a globe,' is affixed to the names of things that are globular, cylindrical, oval, conical, or whose circumference consists of a circle or any part of a circle; *as*, ကြက်ဥနှစ်လုံး, 'two eggs;' ပေါင်မုန့်တလုံး, 'a (loaf of) bread;' အသီးကိုးလုံး, 'nine fruits;' ပြွန်တလုံး, 'a pipe;' မျက်စိနှစ်လုံး, 'two eyes;' ခိုးသုံးလုံး, 'three pots or jars;' တောင်းလေးလုံး, 'four baskets.' This is also affixed to some nouns denoting things which are cubical in shape such as square bottles, boxes, &c.; *as*, သေတ္တာရှစ်လုံး, 'eight boxes.'

လွှာ, from အလွှာ, 'a thin sheet (of anything),' is affixed to the name of anything which consists of thin sheets or leaves; *as*, အရွက်နှစ်လွှာ, 'two leaves;' စက္ကလုံးလွှာ, 'three sheets of paper.'

သွယ်, from အသွယ်, 'what is long and slender,' is applied to the nouns 'river,' 'stream;' as, မြစ်နှစ်သွယ်, 'two rivers.'

ယောက် is affixed to the names of rational beings;' as, ယောက်ျားငါးယောက်, 'five men;' မိန်းမကိုးယောက်, 'nine women;' သားခြောက်ယောက်, 'six sons;' လင်တယောက်, 'a husband.' This affix is not applied to nouns denoting dead bodies of human beings. These are called လူသေ ကောင်, အသောင်း, or အသောင်းကောင်, and the Numeral Generic affix used is ကောင်; as, လူသေငါးကောင်, 'five dead human beings;' အသောင်းတကောင်, 'a corpse.'

ရံ, from အရံ, 'a pair,' is applied to nouns denoting things which go in pairs; as, ခြေစွပ်တရံ, 'a pair of socks' = ခြေစွပ်နှစ်ရံ, 'two socks.'

ရပ်, probably from အရပ်, 'situation,' 'place,' is applied to nouns denoting language, rites, customs, ceremonies, &c. Its application is seen in the following examples : ပညာနှစ်ရပ်, 'two subjects of study;' စကားနှစ်ရပ်, 'two sayings;' ထုံးတမ်းတရပ်, 'a rule or custom;' အချက်လေးရပ်, 'four items;' မဂ်္ဂိယာနှစ်ရပ်, 'two (religious) rites or sacraments.'

ရှည်း is applied to the names of beasts of burden employed in pairs; as, နွားတရှည်း, 'a pair of bullocks.'

**II2. The Numeral Adjectives and the Generic Affixes** are used with nouns in accordance with the following rules:—

(i) If the **Numeral** does not exceed ten, it is placed between the noun and the **Generic Affix**, that is, prefixed to the **Generic affix**; as, မြင်း, noun, 'horse,'



သုံး the numeral, 'three,' and ကောင် the Generic affix for animals, together form မြင်းသုံးကောင်, 'three horses;' သား, *noun*, 'son,' ကိုး the numeral, 'nine,' and ယောက် the Generic affix for rational beings, form သားကိုးယောက် 'nine sons.' In the same way, ပလင်း, 'bottle'+ဆယ်, 'ten'+လုံး = ပလင်းဆယ်လုံး, 'ten bottles.'

(ii) Should the numeral exceed ten and be an exact multiple of it as 20, 30, 50, 80, &c., the **Generic affix** is prefixed to the numeral with အ before it, the qualified noun still remaining first; *as*, မြင်းအကောင်နှစ်ဆယ်, 'twenty horses;' ပလင်းအလုံးရှစ်ဆယ်, 'eighty bottles.' In colloquial language, the **Generic affix** is usually omitted; *as*, မြင်းနှစ်ဆယ် [အကောင် omitted;] ပလင်းရှစ်ဆယ် [အလုံး omitted.] Should the numeral, however, exceed ten and not be an exact multiple of it, having units over, as 11, 12, 15, 25, 48, &c., the **Generic affix** is used as before, but again repeated with the အ dropped after the numeral; thus, မြင်းအကောင်နှစ်ဆယ်ငါးကောင်, 'twenty-five horses;' ပလင်းအလုံးရှစ်ဆယ်ခြောက်လုံး, 'eighty-six bottles.' In colloquial language this form is generally abbreviated by omitting the **Generic affix** preceding the numeral; *as*, မြင်းနှစ်ဆယ်ငါးကောင်။

113. When a **Cardinal Numeral Adjective**, is found combined with a **Generic affix** alone (*i.e.* unattached to any noun), the combination means a number of the persons or things denoted by the nouns for which the **Generic affix** is employed; thus, လေးကောင် means တိရစ္ဆာန်လေးကောင်, 'four animals,' or if any particular animal has been previously spoken of, မြင်း for instance, it means that animal, *i.e.* မြင်းလေးကောင်, 'four horses.' In the same way, နှစ်ယောက် means 'two of the persons' referred to. In such cases, the **Generic affix** is made to do duty as a **pronoun**.

**114.** The noun, when it has no **Generic affix** of its own, itself becomes the **Generic affix**; as, မြို့နှစ်မြို့, 'two towns;' ဂြင်နှစ်ဂြင်, 'two countries;' အတန်းသုံးတန်း, 'three classes.' These are usually contracted to နှစ်မြို့, နှစ်ဂြင်, သုံးတန်း။ Sometimes the noun is substituted for its proper **affix**; as, အိမ်ငါးအိမ် for အိမ်ငါးဆောင်, 'five houses;' မင်းလေးမင်း for မင်းလေးပါး, 'four governors;' ခြင်း တခြင်း, for ခြင်းတထုံး, 'a basket.' These may also be contracted to ငါးအိမ်, လေးမင်း, တခြင်း။

**115.** Nouns denoting *measures of length, capacity or weight*, have no **Generic affixes**, but may, like the nouns shown in par. 114, become their own affixes; as, ပေငါးပေ, 'five feet;' တင်းငါးတင်း, 'five baskets,' (measure.) These nouns are, however, mostly used with other nouns to express *extent* or *quantity* of the things named; as, အလျားငါးပေ, 'five foot length;' စပါးငါးတင်း, 'five baskets (of) paddy;' အစ်တဝိဿာ, 'one viss (of) meat.'

**116.** Nouns denoting *time* have also no **Generic affixes**. The **numerals** are prefixed to them; as, ငါးရက်, 'five days;' နှစ်နှစ်, 'two years;' ခြောက်နာရီ, 'six o'clock.'

**117.** Nouns denoting *things employed as receptacles*, such 'as ခြင်း, 'basket;' အိတ်, 'bag;' ပုကန်, 'plate;' ခွက်, 'cup;' ပလင်း, 'bottle;' အထုပ်, 'bundle,' 'bale,' 'package;' are often affixed to **numerals**, and used after some other nouns to express a number of separate lots or quantities of the articles contained in the receptacles named; as, လိမ္မော်သီးတခြင်း, 'a basket (of) oranges;' ငွေနှစ်အိတ်, 'two bags (of) rupees;' ခေလုံးခွက်, 'three cups (of) water;' မုန့်တပုကန်, 'a plate (of) cakes;' ဆေးနှစ်ပလင်း, 'two bottles (of) medicine;' အဝတ်တထုပ်, 'a bundle (of) cloth.' The noun အမျိုး, 'kind,' 'species,' 'sort,' also, is very often employed in the same way; as, လူသုံးမျိုး, 'three races (of) men;' ပန်းနှစ်မျိုး, 'two kinds (of) flowers;' မုန့်အမျိုးသုံးဆယ်, 'thirty varieties (of) cakes.'

**118.** The nouns, used in the way shown in pars. 114—117, are not proper **Generic affixes**, though they serve as such and act like adjectives by qualifying the nouns preceding them. Students should, therefore, carefully note that there is a difference between these and the proper **Generic affixes**; thus, ဆေးနှစ်ပလင်း and ဆေးပလင်းနှစ်ထုံး do not mean the same thing :—

ဆေးနှစ်ပလင်း='two bottles of medicine,' *i.e.* a quantity of medicine contained in two separate bottles; ဆေးပလင်းနှစ်လုံး='two medicine bottles.'

119. In certain compound nouns, the last element of the compound sometimes becomes the **Generic affix** by the simple insertion of the numeral between the elements; *as*, သရက်ပင်, 'mango tree,' သရက်ငါးပင်, 'five mango trees;' စာအုပ်, 'book,' စာကိုးအုပ်, 'nine books;' ကွမ်းရွက်, 'betel leaf, ကွမ်းနှစ်ရွက်, 'two betel leaves.'

120. The numeral တစ် in its shortened form of တ together with a **Generic affix** generally has a **definite** meaning, and may be translated into English either by 'one' or by the so-called Indefinite Article 'a' or 'an' when used strictly in the sense of 'one,' as in 'I received *an* [one] orange,' ကျွန်ုပ်လိမ္မော်သီးတလုံးရသည်။ It is, however, sometimes used like 'a' or 'an' in the sense of 'any one' or 'some one;' *as*, လူတယောက်ကျွန်ုပ်အိမ်သို့လာသည်, 'a man came to my house.' The difference can be seen from the context. When တ is combined with a **Generic affix** reduplicated, it forms an **Indefinite Numeral Adjectival Phrase** signifying 'any one' 'some one out of several;' *as*, တခုခု, တယောက်ယောက်, တကောင်ကောင်, တပါးပါး။ When combined with a **Generic affix**, and the combination reduplicated, it forms a **Distributive Adverbial Phrase** denoting 'one singly;' the phrase is usually followed by မှီ; *as*, တခုတခုမှီ, တယောက်တယောက်မှီ, တကောင်တကောင်မှီ, (*see* under 'Adverbial Phrases'). When combined with a **Generic affix** followed by မှု, it denotes, in negative sentences, 'none;' *as*, ယောက်ျားတယောက် မှုမလာ, *lit.* 'even one, so many as one man came not,' [= 'not one man came' or 'none of the men came']. Here it is a **Definite Numeral Adjective**. When combined with a **Generic affix** followed by the same numeral combined with လေ, *as* တခုလေ, တယောက်လေ, တကောင်လေ, it forms an **Indefinite Numeral Adjectival Phrase** denoting 'a few,' 'here and there one,' 'a certain number.' When combined with the **Generic affixes** ခု and ယောက်, and with တရာ (from အရာ) and preceded by the same numeral combined with စုံ or ဦး, it forms an **Indefinite Numeral Adjectival Phrase** denoting 'some one,' 'certain;' *as*, တစုံတခု, တစုံတယောက်, တဦးတယောက်, တစုံတရာ။



121. This numeral ၀ is also combined with a **Generic affix**, the combination being reduplicated with the Accusative postposition ကို inserted between, as in သူတို့သည် တယောက်ကိုတယောက်မုန်းကြသည်, 'they hate each other, one another.' Here တယောက်ကိုတယောက် are used as **Reciprocal Pronouns**; the first တယောက် is the object of the verb မုန်း, and the second တယောက် is in apposition to the subject. A reduplicated combination of this kind may have နှင့်, နောက်, or ပြီး between, instead of ကို; in such a case, it may be regarded as forming an **Adverbial Phrase** showing manner. (see under 'Adverbial Phrases').

122. (2) **Indefinite Numeral Adjectives**, အဝ  
 ဂ္ဃာသင်္ချာနာမဝိသေသနံ။—These denote number, but do not express exactly what the number is. The principal adjectives of this class are

အခြား (written language) or တခြား (colloquial), 'other,' 'another.'—This is prefixed to nouns with or without the connective သော; as, အခြားသောပြည်များ၌, or အခြားပြည်များ၌, 'in other countries;' အခြားသောလူနှစ်ယောက် or အခြားလူနှစ်ယောက်, 'two other men;' အခြား မိန်းမ တယောက်, 'another woman.'

အချို့ (written) or တချို့ (spoken), 'some.'—This is either prefixed with or without သော to the noun or affixed; as, အချို့သောကလေးတို့သည်, အချို့ကလေးတို့သည်, or ကလေးအချို့တို့သည်, 'some children.'

အလုံးစုံ, 'all.'—This is prefixed to the noun with or without သော; as, အလုံးစုံသောတပည့်ကျောင်းသားတို့ or တပည့်ကျောင်းသားအလုံးစုံတို့, 'all (the) school children.'

အလုံး (written) or အားလုံး (spoken) 'all,' 'whole.'—This is used like အလုံးစုံ; as, အလုံးသောမြင်းတို့ or မြင်းအလုံးတို့, 'all the horses.'

The word အလုံး or အားလုံး, when affixed directly to a noun in the singular, preceded by the numeral တ, or to the **Generic affix** of that noun also preceded by တ, drops its အ, or အာ, and signifies 'the whole; as, တအိမ်လုံး, *lit.* 'one house all,' [= 'the whole house']; တပြည်လုံး the whole country; သင်္ဘောတစင်းလုံး 'the whole, the entire ship; နွားတကောင်လုံး, 'the whole bullock.' Sometimes the လုံး is repeated by way of emphasis; as, နွားတကောင်လုံးလုံး။

When အလုံး or အားလုံး is affixed directly to a plural noun or to its **Generic affix**, preceded by any numeral other than one, it drops the အ or အာ, or changes it into ဝ, and signifies 'all of the number' denoted by the **Numeral** attached to the noun; as, နှစ်အိမ်လုံး, နှစ်အိမ်ဝလုံး, *lit.* 'two houses all' [= 'both houses']; သုံးအိမ်ဝလုံး, *lit.* 'three houses all' [= 'all the three houses']; နွားနှစ်ကောင်လုံး, 'both bullocks.'

အလုံး or အားလုံး, when used in this manner, is no longer **indefinite**, since, in conjunction with the numerals, it denotes **how many**. It should, therefore, be parsed together with the numerals as a **Definite Numeral Adjective**.

အပေါင်း, 'all.'—This is really a noun signifying 'whole sum or amount.' Used as an adjective, it is always affixed to the noun it qualifies; as, တပည့်သူငယ်အပေါင်းတို့ 'all the pupils,' 'the total number of pupils.'

စပ်သိမ်း—This has the same meaning as အလုံးစုံ, အလုံး, and အပေါင်း, 'all,' 'whole.' It is either prefixed or affixed; as, စပ်သိမ်းသောတိရစ္ဆာန် or တိရစ္ဆာန်စပ်သိမ်း, 'all animals.' It is sometimes used in conjunction with အပေါင်း, by way of emphasis; as, စပ်သိမ်းသောဝေနေယျသတ္တဝါအပေါင်းတို့သည်, 'all rational beings.'

နည်း, 'few,' 'not many.'—This is prefixed to nouns with the connective သော; as, နည်းသောမိန်းမယောက်ျား, 'few men and women.' From နည်း come the forms အနည်း, နည်းစွာ,

နည်းနည်း, and အနည်းငယ်, all of which have the same signification. Their uses are seen in

လူအနည်းသေသည်, '*few* [not many] persons died;' နည်းစွာသောလူ or လူနည်းစွာလာကြသည်, '*few* persons came;' လူနည်းနည်းရှိ သည်, '*there are few* persons;' အနည်းငယ် သောတပည့်သူငယ် or တပည့်သူငယ် အနည်းငယ် လာသည်, '*few* pupils came.'

မိုးစည်း။—This is properly an **adjective of mass**, 'little,' but in some instances, it is found used with reference to **number**; as, ဤကျောင်း၌ စာရေးခုံရှည် မိုးစည်းသာရှိသည်, '*in this school (there) are only a few desks.*'

များ, 'many.'—This, like နည်း, is prefixed to nouns with သော; as, များသောသစ်သီး, '*many* fruits.' အများ, များစွာ, များများ are its forms; as, သားသမီးအများ, များစွာသောသားသမီး or သားသမီးများစွာ, '*many* sons and daughters;' လူများများသေသည်, '*many* persons died.'

အမြောက်အမြား, 'many,' 'a large number;' as, အိမ်အမြောက်အမြားကိုမီးလောင်သည်, '*many* houses were burnt.'

တထူး, တပါး။—These mean 'other,' 'another,' and are used like အခြား; as, သူတထူး or တပါးကိုမပြောနှင့်, တပါးသော or တထူးသောသူကိုမပြောနှင့်, '*do not tell another* person.' These may also be prefixed without သော; as, တပါး or တထူးသူ။

တကာ, 'many,' 'all.'—This is always affixed to the nouns; as, သူတကာကိုမပြောနှင့်။ '*do not tell all* persons.'

123. Under this head fall the adjective-phrases, တခုခု, တယောက်ယောက်, တကောင် ကောင်, 'any one,' 'some out of



several;’ တခုတလေ, တယောက်တလေ, တကောင်တလေ, ‘few,’ ‘here and there one;’ တစုံတရာ, တစုံတယောက်, တဦးတယောက် တစုံတခု, ‘some one,’ ‘certain.’ The uses of these phrases are shown in the following examples :—

တခုခု, တယောက်ယောက်, &c.—တခုခုသောစားပွဲ or စားပွဲတခုခုကိုယူခဲ့ပါ, ‘bring *one* of the tables, *any one* table.’ တယောက်ယောက်သောဧည့်သည် or ဧည့်သည် တယောက် ယောက် လာလျှင်ကျွန်ုပ်အိမ်မှာမရှိဟုပြော, ‘should *any* visitor come, tell (him) I am not at home.’

တခုတလေ, တကောင်တလေ, တယောက်တလေ, &c.—လေသံဌိပစ္စည်းတခုတလေကျွန်ုပ် ဝယ်သည်, ‘I bought a *few* [*certain number of*] articles at the auction;’ မြင်းတကောင်တလေသေသည်, ‘a *few* horses died;’ ထိုပွဲ သို့လူတယောက် တလေ သွား သည် ‘a *few* persons went to that pwè.’

တစုံတရာ, တစုံတယောက်, တစုံတခု, တဦးတယောက်။—တစုံတရာသောမေးခွန်း, မေးခွန်းတစုံတရာ; တစုံတခုသောမေးခွန်း, မေးခွန်းတစုံတခု, ‘a *certain* question;’ တစုံတယောက်သောလူ or လူတစုံတယောက်, ‘a *certain* person;’ တဦးတယောက်သောဆရာ or ဆရာတဦးတယောက်, ‘a *certain* teacher.’

(1) Most of the **Indefinite Numeral Adjectives** enumerated above are sometimes employed in the manner of **pronouns** to indicate something already named; as, အချို့ကိုယူခဲ့, ‘bring *some*,’ တယောက်ယောက်ကိုခေါ်ပါ, ‘call *some one*, *somebody*.’ When so employed, they may be parsed as **Indefinite Numeral Adjectives** used as **pronouns**.

(2) The words အလုံးစုံ, အလုံး, အပေါင်း, အနည်း, နည်းစွာ, နည်းနည်း, အများ, များစွာ, များများ, အမြောက်အမြား, when used to

denote quantity as applied to materials in bulk, become **Adjectives of Mass**. Thus အမျှား in စပါးဆန်အမျှား, is an **Adjective of Mass**, because it gives the idea of *magnitude, bulk*; but in လူအမျှား, it is an **Indefinite Numeral Adjective**, because it gives the idea of *number*.

**124. (3) Distributive Numeral Adjectives,** ဝီကဝိသင်္ချာနာမဝိသေသန—These indicate that the persons or things denoted by the noun are taken *singly or separately*.

The adjectives of this class are

တိုင်း, 'every;' as, လူတိုင်းသေရမည်, 'every person must die.'

အသီးအသီး or အသီးသီး, 'several;' as, အသီးသီးသောဆရာတို့ or ဆရာအသီးသီးတို့သင်ကြားကြသည်, '(the) several teachers taught.'

အသီးအသီး or အသီးသီး is a **Distributive Adverb** when prefixed to a verb; as, လူတို့အသီးသီးသွားကြသည်, 'they went *each one separately*.'

### III. PRONOMINAL ADJECTIVES, သဗ္ဗနာမဝိသေသန<sup>1</sup>

**125.** The term သဗ္ဗနာမဝိသေသန denotes that all these **Adjectives** partake of the nature of **pronouns**, the name for which is သဗ္ဗနာမ်<sup>2</sup> or နာမ်စား, 'noun substitute,' a term recently introduced. Although the words included under this class are used as **adjectives** they do not lose their pronominal force, and are, therefore, often employed as **pronouns**.

<sup>1</sup> This is called နာမ်စား နာမ် ဝိသေသန in the Text-Book Committee's *School Grammar of the Burmese Language*.

<sup>2</sup> For an explanation of this, see par. 176.

**126. Pronominal Adjectives** may be divided into three classes:—

(1) **Pronominal Demonstrative Adjectives**, နိဒဿန<sup>1</sup> သဗ္ဗနာမဝိသေသန။

(2) **Pronominal Interrogative Adjectives**, ဝုစ္ဆာ<sup>2</sup> သဗ္ဗနာမဝိသေသန။

(3) **Pronominal Indefinite Adjectives**, အဝဋ္ဌာနသဗ္ဗနာမဝိသေသန။

**127. (1) Pronominal Demonstrative Adjectives**, နိဒဿနသဗ္ဗနာမဝိသေသန။—These are used with nouns to point out what person or thing is meant. They are prefixed to their nouns without the adjective connective *သော*။

The chief adjectives of this class are as follows:—

ဤ, 'this,' or 'these;' *as*, ဤမြို့၌လူနည်း၏, '(there) are few people in *this* town;' ဤစာအုပ်များကိုပေးပါ, 'give *these* books.'

သည် is the same as ဤ။ It is used colloquially and sometimes in writing, especially in official documents.

ထို, 'that,' or 'those;' *as*, ထိုသူသည်လှ၏, '*that* person is handsome;' ထိုစကားကိုကြားလျှင်, 'when (he) heard *that* speech;' ထိုအိမ်များကို ဖွဲ့ဝယ်သည်, 'I bought *those* houses.'

ဟို is the same as ထို, but is entirely colloquial.

<sup>1</sup> From the Páli, နိဒဿတိ, 'to point out,' 'indicate.'

<sup>2</sup> A Páli word meaning 'questioning,' 'a question.'



(1) ဤ and ထို are sometimes reduplicated to express 'these others,' and 'those others,' respectively; *as*, ဤဤမင်းတို့သည်, 'these other kings;' ထိုထိုမင်းတို့သည်, 'those other kings.' ဤ ဤ and ထိုထို are sometimes combined as in ဤဤထိုထိုရောဂါများ, 'these and those other [divers] diseases.'

(2) ဤ is applied to the names of persons and things, and corresponds exactly to the English word 'this.' ထို is also applied to the names of persons and things, and corresponds exactly to the English word 'that.' ဤ and ထို, are often used in conjunction with ကား to express contrast; *as*, ဤသူကားကောင်း၏။ ထိုသူကားဆိုး၏, 'this person is good, that person is wicked.'

ဟင်း 'that.'—This is used like ထို။

၎င်း။—This is the abbreviated form of လည်းကောင်း, 'and also.' As an adjective it means 'the same,' 'this same,' or 'that same,' and is prefixed to the noun; *as*, ၎င်းလူတို့သည်, 'the, these or those same men.'

128. The Demonstrative ဤ in combination with မည်သည်, 'what,' forms a **Pronominal Indefinite Demonstrative Adjective** equivalent in meaning to 'such and such,' in English. It is prefixed to the noun it qualifies with the connective သည် changed to သော; *as*, ပုဏ္ဏားလေးယောက် တို့သည်ပြည်သူပြည်သားတို့ကို မင်း ကြီးအဘယ်အရပ်သို့သွားသနည်းဟုမေးလျှင်၊ ဤမည်သောအရပ်သို့သွားသည်ဟု ပြောလေ၏, 'when (the) four Brahmins asked (the) inhabitants of (the) country where (the) king had gone, (they) said (that he) had gone to *such and such* a place.'

129. In Burmese there is no adjective corresponding to the English 'the' when used for the following purposes:—

(i) to point out a thing, as in 'bring me *the* book,—*the* red one.'

(ii) to indicate objects which are familiar to us, as in 'we will go to *the* pwè;' 'the school;' 'the road;' 'the sun.'

(iii) to denote things of which there is only one kind existing; as, 'the Ganges;' 'the Alps.'

(iv) to denote *superlatives* with or without emphasis on the word 'the;' as, 'the nearest house;' 'here is *the* very man we wish to see.'

(v) to indicate a kind or class of anything; as, 'the tiger;' 'the Burmese.'

When, however, 'the' is used to direct attention to something previously mentioned, it may, in some instances, be translated by ဤ, ၎င်း or ထို။

130. ဤ or သည် and ထို are often combined with သို့ or ကဲ့သို့။ When these combinations are prefixed to nouns with သော they are **Pronominal Demonstrative Adjectives** signifying 'such as this or that' 'of this or that sort,' 'like this or that,' 'such-like;' as, ဤသို့သောလူကိုကျွန်ုပ်မကြိုက်, 'I do not like *such* a man;' ဤ or သည်ကဲ့သို့သောစကားသည်မလျှောက်ပတ်, 'speech of *this* sort is not proper;' ထိုသို့သောအမိန့်ကိုပေးပြီးလျှင်, *lit.* 'when (he) had given (a) *such-like* order [= '(an) order of *that* sort, *like that*, *such as that*']; ထိုကဲ့သို့သောယောက်ျားသည်အထမြောက်မည်, '(a) man *like that*, or of *that* sort, will succeed.'

When these combinations are used before an adjective, a verb, or another adverb, they are **Demonstrative Adverbs**, signifying 'thus,' 'so,' 'in this or that manner or extent;' as,

ဤသို့ကြီးမားသောသူနှင့်ဝင်ပြိုင်မည်လော, 'will (you) go to war with so big (a) person?' [*lit.* 'with (a) person big to *this* extent?']

ဤသို့ဆိုတော်မူ၍, '(he) spoke *like this*' [= 'thus.']

ဤကဲ့သို့ဆို၏၊ '(he) spoke *like unto this*' [= 'thus.']

ထိုသို့အထွန်းဆိုးယုတ်စွာကျင့်သည်၊ '(he) behaved very basely *in that manner*' [= 'thus.']

**131.** ဤ or သည် and ထို are also combined with မှ 'as many as,' 'as much as,' and used with nouns to point out an *indefinite number* or a *quantity* of things; as, ဤမျှသောလူတို့လာကြသည်, 'as many men as this came;' ထိုမျှသောထမင်းကိုစားသည်, '(he) ate as much rice as that.' In such cases the combinations are adjectival. Parse them as **Adjectives of Quantity**. These combinations are also used as pronouns, as in ဤမျှ စားသည်, '(he) eats *this [thus] much*' [= 'this quantity.']

**132.** ယင်း and ၎င်း are also combined with သို့ or ကဲ့သို့, and used in the same way as the combinations explained above.

A **Pronominal Demonstrative Adjective** is used directly before its noun, but some other adjective may intervene without affecting its demonstrative force; as, ဤဆိုးသွင်းသောအမတ်ကိုတွင်းတူး၍တွင်းထဲမှာထားလေဦး, 'dig a hole and put *this* wicked minister into it;' ဤဆိုးသွင်းသောအမတ် = ဆိုးသွင်းသောဤအမတ်။

### Notes on သို့ and ကဲ့သို့။

**133.** သို့, from its primary signification of 'motion *to* or *towards*,' has branched off to mean 'such,' 'of the like kind.' It is either a **Pronominal Adjective** or a **Postposition** with an adverbial signification, according to the sense in which it is employed. As an **adjective**, it is seldom used by itself; it is generally combined, as shown already, with ဤ, သည်, ထို, ယင်း or ၎င်း, and joined to its noun with သော။ When used by itself, the connective သော may or may not be inserted; as, သို့သောမိန်းမ or သို့မိန်းမ, '*such* (a) woman,' '(a) woman of the *like kind*.' သို့ as a **postposition**, is seldom found alone, being generally combined with ကဲ့။ It is, however, sometimes used *adverbially*, precisely in the



same way as when combined with ဤ, သည်, or ထို; *as*, သို့ဆို၍, '(he) said *like this* [= *thus*.']

134. ကဲ့သို့ which is a compound made up of ကဲ့ 'manner,' 'degree,' 'measure,' and သို့, is a **Postposition** governing a noun or pronoun in the Dative case. (*see under 'Postpositions.'*)

The use of ကဲ့သို့ in combination with the Demonstrative Adjectives ဤ, သည်, or ထို has been already explained.

135. The noun or pronoun to which ကဲ့သို့ is attached may be used attributively by being prefixed to another noun with the connective ဝေဝါ။ Thus in ခွေးကဲ့သို့သောတိရစ္ဆာန်, ကဲ့သို့ has the same postpositional force, but is converted into an adjective by ဝေဝါ, and attached to ခွေး which is here employed as an adjective defining တိရစ္ဆာန်—ခွေးတိရစ္ဆာန် 'dog animal.' ကဲ့သို့ being joined to ခွေး, the **Adjectival Phrase** ခွေးကဲ့သို့သော, 'like-a-dog' or 'dog-like' is formed. ခွေးကဲ့သို့သောတိရစ္ဆာန် means literally '(a) *dog-like* animal' = '(an) animal *like a dog*.' In parsing, ခွေး is in the Dative case. သို့ is occasionally used in the same way; *as*, ငါသို့သောသူ, 'a person *like me*.'

### Notes on မှီ

136. This word enters so largely into composition that it would be well here to notice briefly some of its various applications. From its original meaning of 'to be of the same number, quantity or degree' it has come to be employed as an intensifying adverb with the underlying force of 'much,' 'as much as,' 'so much as,' 'as many as,' 'so many as,' 'even.' In colloquial language it has been corrupted to မှီ, probably due to defective pronunciation. This corrupted form has, however, found its way into writing.

(a) As already shown, it is affixed to the **Demonstrative Pronominals** ဤ, သည်, and ထို, forming the adjectives or pronouns ဤမှီ, သည်မှီ, ထိုမှီ။ (*see par 131.*)

(b) It is combined with the **Interrogative Pronominals**, အဘယ်, အတိ, မည်သည် 'what?' in asking questions of number whether definite or indefinite, as well as of quantity in mass. (*see par 141.*)

(c) It is combined with a generic affix preceded by တ to express 'even one,' 'as many as one,' thus တကောင်မျှ, တယောက်မျှ။ Such a combination is used only with a **negative verb**, and gives the idea of 'none,' as, ဤသို့မင်းကြီးဆိုသော်အမတ်တယောက်မျှစကားမပြန်ဝံ့ *lit.* 'when the king spoke thus, *even one, as many as one* minister dared not return (a) word' [= 'none of the ministers dared to reply.'] ဤနှစ်ကျွန်ုပ်၏ကျွတ်ကောင်မျှမသေ, *lit.* 'this year, *so many as one* buffalo of mine died not' [= 'not one, none of my buffaloes died.'] It is also combined with အဘယ် or မည်သည် when used with an **indefinite** meaning in **negative sentences**; as အဘယ်မြင်းကိုမျှမရောင်း, *lit.* '(I) sold not *so many as what* horse' [= '(I) did not sell *any* horse'] (see par 148.) In like manner, it is used after a **clause**; as ကျွန်ုပ်တို့သည်ကိုမျှသူမသိ 'he did not know *even* that I came.'

(d) It is attached to the adverbs ဤသို့, ဤကဲ့သို့, ထိုသို့, ထိုကဲ့သို့; as, ဤသို့မျှမလှ, *lit.* '*thus much* not pretty' [= 'not so pretty as this.']

The foregoing notes will be sufficient to enable the student to understand the true nature of this important word. There are other applications of it besides those shown above, but wherever it is used, the same idea is invariably implied.

**137. (2) Pronominal Interrogative Adjectives, ပုစ္ဆာသဗ္ဗနာမဝိသေသန။**—These are used in asking questions. They are as follows:—

အဘယ်  
အတိ  
မည်သည် } အိမ်နည်း, လဲ or တုံး, 'what house?'

**138.** The particles နည်း, လဲ, and တုံး which are always used in asking questions, are called **Interrogative Affixes, ပုစ္ဆာပစ္စည်း**။ (see par. 304.)

**139.** The word အဘယ် and its synonyms အတိ and မည်သည် are, in their simple state, classed as **Pronominal**

**Adjectives.** They mean 'what,' 'which,' and are entirely indefinite. But when used in connexion with certain words, they pass into other classes, and even into other parts of speech, namely, **Interrogative Adjectives, Indefinite Adjectives, Interrogative Pronouns, Indefinite Pronouns, and Interrogative Adverbs.**

အဘယ် is used in both colloquial and written language, but in the colloquial style the အ before it is usually omitted. အတိ and မည်သည် are exclusively written forms. အဘယ် and အတိ are found largely used in narratives, histories, and religious writings. မည်သည် appears in business and official documents.

When used **interrogatively**, whether in the character of an adjective, a pronoun or an adverb, these words always take an **Interrogative Affix.**

**140. အဘယ်, အတိ, or မည်သည် as an Interrogative Adjective.**—အဘယ် is generally used before nouns without the connective သော, the interrogative affix being placed after the noun; as, အဘယ်မြင်းနည်း, 'what or which horse?' အတိ and မည်သည် are used in the same way. In interrogative sentences, where the predicate verb is expressed, the interrogative affix is combined with သည် or the shortened form သ, and placed after the verb; as, အဘယ်မြင်းသေသနည်း, 'what or which horse died?' အတိအိမ်မှာနေသနည်း, 'in which house do (you) live?' မည်သည့်သင်္ဘောနှင့် လိုက်သွားသနည်း, 'with [in] what ship did (he) go?'

Note that the သည် in မည်သည် is pronounced with the checked tone.

The သည် or သ which is combined with the interrogative affix, is the verbal (temporal) affix of an assertive sentence (see pars. 289 and 321). Thus any assertive sentence may be turned into the interrogative form by prefixing အဘယ်, အတိ or မည်သည် to the noun, and affixing one of the interrogative affixes to the verbal (temporal) affix (which, if သည်, may be abbreviated to သ); as, ပုလဲနံကွသည်, '(a) plate broke;' မည်သည့်



ပုကန်ကွဲသနည်း, 'which plate broke?' ခွေးစားမည်, 'the dog will eat;' အဘယ်ခွေးစားမည်နည်း, 'which dog will eat?'

**141.** In questions relating to quantity in mass, and to number, definite or indefinite, အဘယ်, အတိ or မည်သည် is combined with မှ, and used either directly after the noun it qualifies; as, လူအဘယ်မျှရှိသနည်း, *lit.* 'as many as what men are there?' [= 'how many men are there?'] ငွေအတိမျှယူထားသနည်း, *lit.* 'as much as what money did (you) keep?' [= 'how much money did (you) keep?'] ထမင်းမည်မျှစားသနည်း, *lit.* 'as much as what rice did (you) eat?' [= 'how much rice did (you) eat?']; or before the noun with the connective သော; as, အဘယ်မျှသောလူရှိသနည်း, အတိမျှသောငွေကိုယူထားသနည်း, မည်မျှသောထမင်းကိုစားသနည်း။ The latter form is, however, seldom used.

Note that မှ, when combined with မည်သည်, displaces the သည်။

**142.** When a question is confined solely to a definite number, အဘယ် is placed (with the အ dropped) after the noun it qualifies with the word နှစ်, and the generic affix of the noun added to it; as, လူဘယ်နှစ်ယောက်နည်း, *lit.* 'men what many?' [= 'how many men?'] လူဘယ်နှစ်ယောက်သာသနည်း, *lit.* 'men what many came?' [= 'how many men came?'] အတိ or မည်သည် cannot be used in this manner. ဘယ်နှစ် together with the generic affix may be parsed as a **Pro-nominal Interrogative Adjective of Definite Number** qualifying လူ။ This **Interrogative Adjective of Definite Number** may be also prefixed to the noun with the connective သော; as, ဘယ်နှစ်ယောက်သောလူသာသနည်း။

**143.** Sometimes, when questions are asked in this form, the qualified noun is elliptically expressed, the generic affix used being sufficient to indicate what is meant. (see par 113.) Thus in a question such as ဘယ်နှစ်လုံး ကွဲသနည်း, *lit.* 'what many (round things) broke?' the noun

is known to be that to which the generic affix လိုး is generally applied. In this instance it may be ပလင်း 'bottle.' Say that လိုး indicates ပလင်း, then တယ်နှစ်လိုး may be considered as an **Interrogative Adjective of Definite Number** qualifying ပလင်း understood, or, if preferred, as an **Interrogative Pronoun of Definite Number** referring to ပလင်း. But if there be any doubt about the elliptical noun, တယ်နှစ်လိုး may be parsed simply as an **Interrogative Pronoun of Definite Number** referring to the thing indicated by လိုး, nominative case, subject to the verb လွှဲ (see par. 220.)

Note that the little word နှစ် is not here a cardinal number, the sum of one and one. It is used simply as a prefix to the generic affix in the way shown above to give the idea of number in the sense of 'many.'

**144.** အဘယ်, အတိ, or မည်သည် in combination with သို့ or ကဲ့သို့, assumes the force of an adverb. The compounds အဘယ်သို့, အဘယ်ကဲ့သို့, မည်သို့, မည်ကဲ့သို့, when used before verbs followed by one of the interrogative affixes, become **Interrogative Adverbs of Manner**. (see par. 225.) When used with သော before nouns followed by an interrogative affix in the usual way, they are reconverted into **Interrogative Adjectives** denoting *kind, sort or manner*; as, အဘယ် သို့ သောအိမ်နည်း, *lit. 'what-such house?'* [= 'what kind of house is it?'] မည်သို့သောအဓိပ္ပါယ်ရှိသနည်း, 'what sort of meaning has it?' သင်အဘယ်ကဲ့သို့သောသူ ဖြစ်သနည်း, *lit. 'what-like person art thou?'* [= 'what manner of person art thou?']

Observe that these Interrogative Adverbs, used adjectively in the way shown, form Interrogative Adjectival Phrases.

**145. (3) Pronominal Indefinite Adjectives,** အဝဋ္ဌာနသဗ္ဗနာမဝိသေသန—These restrict the application of a noun to such things as are not definitely known.

**I46.** The pronominals အဘယ်, အတိ, and မည်သည် are often employed with an indefinite meaning; thus, in such a sentence as သူသည်အဘယ်ကျောင်းကိုမသွား, *lit.* 'he goes not to *whatever* school' [= 'he goes to *no* school *whatever*'], it will be seen that အဘယ် is not an interrogative. It is used in this manner in all negative sentences, and has a certain indefinite meaning like 'whatever,' 'any,' 'whichever.' It should be parsed as a **Pronominal Indefinite Adjective** qualifying the noun that comes after it. အတိ and မည်သည် are used much in the same way.

**I47.** မည်သည် is sometimes placed after the noun it qualifies instead of before it, as in သင်ကဲ့သို့သောသူမည်သည်မရှိ, '(there) is no person *whatever* like you.'

**I48.** It is usual, when using any of these adjectives with this force, to add the adverb မျှ; *as*, သူသည်အဘယ်ကျောင်းကိုမျှမသွား, *lit.* 'he goes not to *so much as what* school' [= 'he does not go *even* to *any* school.']; မည်သည့်အိမ်၌မျှအမြဲမနေ။ *lit.* '(he) stays not permanently in *so much as what* house' [= '(he) does not stay permanently in *any* house']; သင်ကဲ့သို့သောသူမည်သည်မျှမရှိ, '(there) is not *even any* person like you.'

**I49.** By joining the verb မဆို to any of these adjectives, we form the compound အဘယ် . . . မဆို, အတိ . . . မဆို, or မည်သည် . . . မဆို။ The verb မဆို 'not say,' makes the word more indefinite. အဘယ် . . . မဆို or မည်သည် . . . မဆို signifies 'not saying whatever (person, animal, or thing) in particular,' 'anything whatsoever,' so that မည်သည့်ကလေးမဆို means 'any child,' 'no child in particular,' 'whatever child,' အဘယ်စာအုပ်ကိုမဆိုဖြိုက်ရယူပါ, 'take *what-*



ever book you like.' အဘယ် . . . မဆို may be parsed as a **Compound Pronominal Indefinite Adjective**.

**150.** There is another Pronominal Indefinite Adjective, namely, အကြင်, 'whatever,' 'whatsoever,' 'whichever,' 'any . . . whatsoever.' This is generally used in conjunction with the Demonstrative ထို; *as*, အကြင်ပညတ်သည်ကောင်းမြတ်၏။ ထိုပညတ်ကိုစောင့်ရှောက်ရာသည်, '*whatever* precept is excellent, that precept should be observed;' အကြင်ယောက်ျားသည် ကောင်းစွာလုံ့လပြု၏။ ထိုယောက်ျားသည် ကဲ့ ခဲ့ပြစ်တင်ခြင်း ကိုမခံရ, '*whatsoever* man practises diligence well, *that* man will not receive censure.' အကြင် and ထို are correlative words.

The Indefinite Numeral Adjectival Phrase တစ်စုံတရာ or တစ်စုံတယောက် is frequently used in the place of အကြင်, that is, as the correlative of ထို; *as*, တစ်စုံတယောက်သောသူသည်ငါ့ထံ သို့လာအံ့။ ငါသည်ထိုသူကိုလက်ခံအံ့, 'should a *certain* person come to me [*lit.* into my presence]' I would receive *that* person.'

It may be stated here that the pronominal အတိ is somewhat archaic, and is scarcely used at the present day.

## THE TWO DIFFERENT USES OF ADJECTIVES.

**151.** Adjectives of Quality in Burmese can be put to two different uses, namely, (a) **Attributive**, and (b) **Verbal**.

(a) **Attributive Use.**—Adjectives of Quality are used attributively when placed before the nouns which they qualify directly; this is known by the adjective-connective သည် or သော which is always affixed to the adjective; *as*, ကြီးသောမြင်း, 'a *big* horse;' ခဲသောရေ, 'congealed water.'

When an **Adjective of Quality** is affixed to a noun as မြင်းကြီး, ရှေ့, it not only qualifies it, but forms a kind of compound noun, as already explained. (pars. 71, 105.)

(b) **Verbal Use—Adjectives of Quality** are often used as verbs ; as, ဤမြင်းသည်ကြီး၏, 'this horse is big.' Here ကြီး, though an adjective qualifying the subject မြင်း, acts like a verb in that it predicates or asserts something about မြင်း။ Adjectives so employed can be distinguished from the adjectives in attributive use by the verbal (temporal) affixes which are attached to them. They may be called **Adjectival Verbs**, and should be parsed like true verbs.

Note that all true adjectives qualify nouns directly whether connected by ငဝဝ or not ; hence they can be always used **attributively**, but **all** of them cannot be used as verbs. Only **Adjectives of Quality** and the two **Adjectives of Quantity** များ and နည်း, can be put to both these uses.

## SUBSTITUTES FOR ADJECTIVES.

**152.** Any word or words that qualify a noun or restrict its application in the manner of an adjective may be considered to be substitutes for an adjective.

**153.** The following serve as substitutes for an adjective :—

(1) A **Noun** or **Pronoun** in the **Genitive case** indicated by ၏ expressed or understood :—

မောင်မောင်၏စာအုပ်, 'Moung Moung's book;' ကျွန်ုပ်မြင်း,  
'my horse.'

(2) A **Noun** in **apposition**, (see par. 100) :—

ဈေးသည်မောင်အိုး, 'Moung Hpo, (the) bazaar dealer.'

(3) A **Gerundial Infinitive** or a **Gerundial Infinitive Phrase**, (*see* pars. 310—317):—

ငါးရန်အိမ်, 'house to let;' ဆောင်းရန်ထီး, 'umbrella to cover with.' ကျွန်ုပ်စီးရန်မြင်း, 'horse for me to ride.' [*lit.* 'I-to-ride horse.']

(4) **Nouns employed as adjectives**:—

ရွှေလက်စွပ်, 'gold ring;' ကြေးအိုး, 'copper pot.'<sup>1</sup>

(5) An **Adjectival Phrase**. This is a group of words ending in သော။ It may contain a noun or its equivalent, but no verb:—

ဈောက်ကဲ့သို့သော, 'like (a) monkey;' ငါသို့သော, 'like me.'

(6) An **Adjective-Clause**, (*see* pars. 368—373):—

ကျွန်ုပ်ချုပ်သောအင်္ကျီ အလွန်ကောင်းသည်, '(the) jacket that I worked, is very good.'

## INFLEXION OF ADJECTIVES.

### COMPARISON.

**154.** Adjectives in the Burmese language are not declined, as those of some other languages such as Páli, Sanskrit, Latin, to mark the gender, number and case of the nouns to which they are joined. The only **variation** they undergo, is that of **Comparison**.

**155.** There are many adjectives which denote qualities that vary in amount or degree; thus, when we say in English, 'a handsome man,' 'a more handsome man,' 'the most handsome man,' or in Burmese, **ဗွသောယောက်ျား, သာ၍ဗွသောယောက်ျား**

<sup>1</sup> These really form Compound Nouns, and may be parsed as such. (*see* under 'Structure of Nouns.')



အလွှာဆိုးသောဟောကြား, we are expressing the different degrees in which the quality denoted by the adjective is attributed to the noun. It will be seen from this, that in order to indicate these variations in degree or amount, we have to modify the adjective by using some modifying words. This modification is called in English, **Comparison of Adjectives**, and in Burmese, နာမဝိသေသနု၏နှိုင်းရှည်ခြင်း။

**156.** All Burmese adjectives do not admit of comparison. Most **Adjectives of Quality**, and ဈာန and နည်း, the **Adjectives of Quantity**, have degrees of comparison. All the other adjectives, *i.e.* **Adjectives of Quantity**, **Distributive** and **Pronominal Adjectives** cannot, from the nature of their meaning, be compared.

**157.** There are **three Degrees of Comparison**: the **Positive**, အနိမ့်စား, the **Comparative**, အလတ်စား, and the **Superlative**, အမြတ်စား။

The **Positive** expresses the simple quality; *as*, မွှေးဝေဝေပန်း: '(a) *fragrant flower*.'

The **Comparative** expresses a higher degree of the quality; *as*, သာ၍မွှေးဝေဝေပန်း, '(a) *more fragrant flower*.' This is used when two things are compared.

The **Superlative** expresses the highest degree of the quality; *as*, အမွှေးဆိုးဝေဝေပန်း, '(the) *most fragrant flower*.' This is used when one thing is compared with a number of other things.

### RULES OF COMPARISON.

**158. The Comparative Degree.**—The most usual way of expressing the **Comparative Degree** in Burmese is by the use of သာ၍, ထက်, or အောက်။

**159.** သာ၍ is prefixed to a simple adjective. The comparative thus formed is used before the noun qualified; *as*, သာ၍ပိန်သောခွေး, '(the) *thinner* dog.'

The word သာ means 'to surpass,' 'exceed,' and ၍ is the symbolic form of နှေ့, a continuative conjunction; the combination of these two words has the force of the adverb of degree 'more,' modifying the adjective to which it is prefixed. In ဤခွေးသာ၍ပိန်သည်, 'this dog is *thinner*, the comparison in the comparative degree is still present, with the only difference that the adjective ပိန် is used as a verb modified by သာ၍။ In adjective-clauses where သာ၍ is used to indicate comparison, this adverb exercises the same function of modifying the verb; *as*, သာ၍စားသောမြင်း, '(the) horse *that eats more*.'

To simplify parsing, an adjective with သာ၍ may be considered as an **Adjective in the Comparative Degree**, but in all other cases, သာ၍ should be parsed separately as an **Adverb of Degree**.

**160.** Although သာ is the root in most common use in forming the Comparative Degree, any synonymous word may be employed in its place; *as*, လွန်၍ from လွန် 'to surpass,' 'to go beyond;' တိုး၍ from တိုး 'to increase,' 'to advance;' ပို၍ from ပို 'to exceed.'

**161.** The **Comparative Degree** can also be expressed by the use of ထက် which is simply affixed to the noun which forms the standard of comparison; the noun compared is placed after it with its qualifying adjective in its simple state; *as*, ဤပန်းထက်လှသောပန်း, '(a) *more beautiful* flower than this flower.'

**162.** ထက် comes from အထက် '(an) upper or superior part,' and, when used for the purpose of comparison, is a **Postposition** governing the noun or pronoun to which it is affixed in the Ablative Case. It is equivalent to 'above' or 'beyond' when extended to signify 'superiority' or 'excess.' (*see* under 'Postpositions.') This postposition and the noun

together form a phrase the force of which is like that of an adverb denoting degree. It will be seen that in the example ဤပန်းထက်လှသောပန်း, ဤပန်းထက်, *lit.* 'above this flower,' acts adverbially by modifying လှ, and thus sets up a comparison in a higher degree. The student will not fail to notice that the transition from 'above' to 'more than' in English is easy.

**163.** The combination of a noun or pronoun with ထက် being **adverbial** in force, it may be used in any comparative sentence whether the word modified by it is an adjective or a verb; thus, ဤပန်းထက်ထိုပန်းလှသည်, *lit.* 'above or beyond this flower, that flower is beautiful' [= 'that flower is *more beautiful than* this flower']; ဤမြင်းထက်စားသောမြင်း, *lit.* '(a) horse that eats above or beyond this horse' [= '(a) horse that eats *more than* this horse']; ဤမြင်းထက်ထိုမြင်းစားသည်, *lit.* 'above or beyond this horse that horse eats, [= 'that horse eats *more than* this horse.']

**164.** As ထက်, in the character of a postposition, is always postfixed to the noun or pronoun which forms the standard of comparison, its force is not affected by reversing the relative positions of the two nouns denoting the objects brought under comparison; ထိုပန်းသည် ဤပန်းထက်လှသည် is as grammatically and idiomatically correct as ဤပန်းထက် ထိုပန်းလှသည်။

**165.** As has been shown above, ထက် is used when the actual comparison between two objects expressly stated, involves the superiority of the one over the other. In a few instances, however, the name of the object that is compared is omitted; as, ငါးရက်ထက် [ရက်] ကြာစေရမည်, *lit.* 'beyond five days, (the days) shall be long,' [= '(it) shall be *longer than* five days']; လူလေးယောက်ထက် [လူ] မသေ, *lit.* 'beyond four men, (the men) died not' [= 'not *more than* four men died']; ကျွန်ုပ်ငွေငါးကျပ်ထက် [ငွေကို] မယူပါ, 'I did not take *more than* five rupees.'



**I66.** Sometimes to strengthen the meaning of 'more than' the word မက is added to ထက်; as, ဤပန်းသည်ထိုပန်းထက်မကလှသည်, *lit.* 'exceeding above that flower, this flower is beautiful' [= 'this flower is *exceedingly* more beautiful than that flower']; သူငွေငါးကျပ်ထက်မကယူသည်, *lit.* 'he took *exceeding above* five rupees' [= 'he took *more than* five rupees in excess']; မောင်တထက်မကတတ်အောင်ကျွန်ုပ်ကြိုးစားပါသည်, *lit.* 'I persevere in order to know *exceeding above* MOUNG BA' [= 'I persevere in order to know *much more than* MOUNG BA.']

**I67.** မက was originally a verb and signified 'to lack,' 'to be deficient,' but it has passed into the meaning of 'to be more,' 'exceeding,' 'beyond,' 'in excess of.' In its general application it appears either as a **Postposition** or a **Conjunction**:—

(i) As a postposition it governs, like ထက်, a noun or pronoun in the Ablative case. (*see under 'Postpositions.'*)

(ii) As a conjunction it connects two clauses implying that what is expressed in the second is done in excess of that expressed in the first. (*see under 'Cumulative Conjunctions.'*)

**I68.** Sometimes, to express a strong comparison, the adverb သာ၍ is used in addition to ထက်; as, ဤအိမ်ထက်သာ၍ငယ်သောအိမ်, '(a) *much smaller* house than this house;' ဤအိမ်ထက်ထိုအိမ်သာ၍ငယ်သည်, 'that house is *much smaller than* this house.'

Like ဂဲ့သို့, ထက် and ထက်မက are also used as connectives to unite clauses. This usage will be dealt with under 'Conjunctions.'

**I69.** When an inferior degree is to be expressed, the word အောက် 'beneath,' which is also a postposition like ထက်, is employed, but its use is restricted to certain adjectives and verbs denoting inferiority, such as ယုတ်, ညံ့, လျော့; as, ငါ့အောက်ယုတ်သောသူ, *lit.* '(a) person *beneath* me' [= '(a) person *inferior* to me.']

**170. The Superlative Degree.**—For the expression of this degree the verbal noun အဆုံး is combined with an adjective-root, and used, either before nouns with the connective သော, *as*, အကောင်းဆုံးသောလူ, ‘the *best* man,’ or after nouns; *as*, လူအကောင်းဆုံး။

The word အဆုံး is formed from the verb ဆုံး, ‘to come to an end,’ with the formative အ, and means, therefore, ‘an end,’ ‘termination,’ ‘extremity.’ When used for the purpose of expressing the superlative degree, it is equivalent in meaning to the Adverb of Degree ‘most;’ the adjectival root is simply placed between အ and ဆုံး, as shown above. In the example given, the adjective ကောင်း, uniting with အ, takes a noun form, and is indicated by ဆုံး to be in a degree that has reached its farthest point or extremity. Literally, အကောင်းဆုံး means ‘the utmost point of goodness.’

**171.** When the **Superlative Degree** is expressed, the noun which forms the standard of comparison is necessarily in the plural number, and in the Locative case indicated by တွင် ‘in,’ ‘among;’ the noun compared is placed after it; *as*, ဤလူကလေးတို့တွင် မောင်အပ်သည် အကောင်းဆုံးသော လူကလေး ဖြစ်သည်, ‘among these boys Mounng At is (the) *best* boy.’ In the place of တွင်, အနက် may be used; *as*, ယူခဲ့သည့်ပန်းများ အနက်ဤပန်းသည်အလှဆုံး (သောပန်း) ဖြစ်သည်, ‘among (the) flowers brought this flower is (the) *most beautiful*’ (flower.)

**172.** An adjective in the positive degree modified by the adverb အလွန်, ‘very,’ or တတ် its colloquial equivalent, denotes the presence of a quality or quantity in a degree somewhat less than the highest or superlative degree; *as*, အလွန်ကောင်းသော, ‘*very* good.’ The adverb လှ, ‘very’ acts much in the same way as အလွန်; *as*, တတ်လှသောဆရာ, ‘(a) *very* clever teacher.’

Note the position of အလွန် and လှ with reference to the adjective.

173. The adverbial form of an adjectival root terminating in စွာ is sometimes employed to denote the presence of a quality or quantity in a high degree without any idea of comparison; as, မြတ်စွာ or မြတ်စွာသောတရား, 'most excellent God.' This is also seen in the forms of များ and နည်း,—များစွာသောလူ, နည်းစွာသောထမင်း။ လှ and စွာ, when combined and affixed to an adjective, express a strong superlative; as, တတ်လှစွာသောဆရာ, '(an) exceedingly clever teacher.'

It will be seen that in all these cases, (pars. 172, 173) the presence of a quality or quantity in a high degree is expressed independently of any standard; hence there is no comparison involved. This mode of using adjectives is known in the language of English Grammar as the **Superlative of Eminence**.

Sometimes, however, adjectives with အလွန် and လှ are found used with a superlative force in sentences containing a standard of comparison, as in လောက၌မိန်းမတို့၏ဆင်းရဲတူသမျှတွင်။ မှတ်ဆိုးမဖြစ်ရခြင်း သည်အလွန်ဆင်းရဲလှ၏, 'in (the) world, among all (the) so-called miseries of women, (the condition of) having to become (a) widow is exceedingly miserable' [= 'is (the) most miserable.']

174. In the colloquial form of the language, adjectives are often used, in the way shown below, to denote the presence of a quality or quantity in a *small* degree. This degree is formed :—

(a) by prefixing the adverb ခပ် 'somewhat' to an adjectival root reduplicated; as, ခပ်ချိုချို, 'somewhat sweet,' 'sweetish;' ခပ်ဆိုးဆိုး, 'somewhat wicked.'

(b) by affixing တတ to adjectives denoting colour. This particle is like ခပ် in meaning but differs in the mode of coalescence. It assimilates its vowel to that of the adjective with which it is joined, the adjective not being reduplicated; as,

နီ+တတ=နီတီတီ, 'reddish.'

ဖြူ+တတ=ဖြူတူတူ, 'whitish.'

စိမ်း+တတ=စိမ်းတိမ်းတိမ်း, 'greenish.'

မည်း+တတ=မည်းတည်းတည်း, 'blackish.'



(c) by reduplicating an Adjective of Quality, and pronouncing it with the checked tone ; as, **ချိုချို**, 'sweetish,' from **ချို** 'sweet;' **ခဲ ခဲ** (or more properly **ခဲ ခဲ**) 'bitterish,' from **ခဲ**, 'bitter.' It will be seen that this conveys the same meaning as the adjectives joined to **ခပ်**။

## PARSING OF ADJECTIVES.

**175.** When parsing an adjective state

- (a) Class.
- (b) Degree (if an adjective admitting of comparison.)
- (c) The nouns it qualifies or points out.

### PARSING MODEL.

(ii) **ဤ စာ အုပ် များ တွင် မည်သည့်စာအုပ်ကို ကျွန်တော်ယူရမည် နည်း။**

ဤ	...	Adjective, Pronominal Demonstrative, pointing out the Noun <b>စာအုပ်များ</b> ။
မည်သည့်	...	Adjective, Interrogative, qualifying the Noun <b>စာအုပ်</b> ။

(ii) **ထိုသူငယ်လေးယောက်တို့သည် ကျွန်ုပ်၏ လိမ္မာသောသားများ ဖြစ်ကြပါသည်။**

ထို	...	Adjective, Pronominal Demonstrative, pointing out the Noun <b>သူငယ်တို့</b> ။
လေး	...	Adjective, Definite Numeral, (Cardinal), qualifying the Noun <b>သူငယ်တို့</b> ။
ယောက်	...	Generic Affix used with nouns denoting rational beings, joined to the Noun <b>သူငယ်တို့</b> ။
လိမ္မာသော	...	Adjective of Quality, Positive Degree, qualifying the Noun <b>သားများ</b> ။

(iii) မည်သည့်တပည့်သူငယ်မဆိုအလုံးစုံသောပညာများကိုတတ်  
ခဲ့လျှင်။ စာမေးပွဲသို့ဝင်ရောက်ဖြေဆိုနိုင်သည်။

မည်သည့် . . . မဆို...	Adjective, Compound Pronominal Indefinite, qualifying the Noun တပည့်သူငယ်။
အလုံးစုံသော ...	Adjective, Indefinite Numeral, qualifying the Noun ပညာများကို။

## CHAPTER IV.

### PRONOUNS, နာမ်စား။

#### DEFINITION.

**176.** The Burmese term နာမ်စား means 'noun substitute,' and is merely a translation of the English word **Pronoun**. The Páli name for it is သဗ္ဗနာမ်,<sup>1</sup> but နာမ်စား is too securely established now as a grammatical term, to allow us to replace it by the right word.

The student will notice that, under 'Adjectives,' သဗ္ဗနာမ် is used as the equivalent term for 'pronominal.'

**177.** As in English, a Pronoun in Burmese is a word used instead of a noun. The explanations given in regard to the functions of the English Pronoun are, therefore, equally applicable to the Burmese Pronoun.

#### CLASSES OF PRONOUNS.

**178.** Of Burmese Pronouns, some are used exclusively as substitutes for nouns ; others are used both as substitutes for nouns, and as adjectives qualifying nouns.

Those which are used for both purposes have already appeared under the head of 'Pronominal Adjectives' in the last chapter. Their use as noun-substitutes will be dealt with further on.

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<sup>1</sup> Páli သဗ္ဗ 'all,' 'universal;' နာမ်, 'name,' hence *a name which admits of universal application*, an appropriate term, denoting, as it does, the true character of a pronoun. (see West's *Elements of English Grammar*, par. 120). 'The name of this Part of Speech in Sanskrit signified "name for everything"'—C. P. MASON, *English Grammar*.



179. The principal kinds of Pronouns are

- (1) **Personal**, ပုဂ္ဂလ<sup>1</sup> နာမ်စား။
- (2) **Reflexive Personal**, သပ္ပာယ်<sup>2</sup> ပုဂ္ဂလနာမ်စား။
- (3) **Demonstrative**, နိဒဿနနာမ်စား။
- (4) **Interrogative**, ပုစ္ဆာနာမ်စား။
- (5) **Indefinite**, အဝဋ္ဌာနနာမ်စား။
- (6) **Compound Indefinite**, အဝဋ္ဌာနသမာသိနာမ်စား။

### I. PERSONAL PRONOUNS.

180. These are substitutes for the names of persons.

The **Personal Pronouns** are distinguished as being of the **First Person**, အမှယောဂ,<sup>3</sup> 'denoting the person speaking ; of the **Second Person**, တုမှယောဂ,<sup>4</sup> denoting the person spoken to ; and of the **Third Person**, နာ မယောဂ,<sup>5</sup> denoting the person spoken of.

181. The **Pronouns** of the **First Person** are as follows :—

**ငါ**, *masculine* or *feminine*, is used when addressing an inferior, or when speaking to or of oneself. It is frequently employed in royal orders and religious works.

**ကျွန်ုပ်**, *masculine* or *feminine*, is used when addressing an equal, or speaking in a familiar manner of oneself.

<sup>1</sup> A Páli word meaning 'person.'

<sup>2</sup> A Páli word meaning 'going back to the body.'

<sup>3</sup> From the Páli အဟံ, 'I' and ယောဂ, 'union,' 'relation;' အမှယောဂ = the 'I' relation.

<sup>4</sup> From the Páli တွံ or တုဝံ, 'you,' တုမှ, (pronounced တုံမှ) ယောဂ = the 'you' relation.

<sup>5</sup> From the Páli နာမ, 'name;' နာမယောဂ = the 'name' relation.

အကျွန်, အကျွန်ုပ်, *masculine* or *feminine*, are used when addressing a superior. အကျွန် is not in common use.

ကျွန်တော်, *masculine*, is used to a superior.

ကျွန်မ, ကျွန်တော်မ are the *feminine* of ကျွန်တော်။

ကျွန်တော်မျိုး, *masculine*, is used to a superior.

ကျွန်တော်မျိုးမ, is the *feminine* of ကျွန်တော်မျိုး။

တပည့်တော်, *masculine*, is used only when addressing a priest or religious teacher.

တပည့်တော်မ is the *feminine* of တပည့်တော်။

## 182. The **Pronouns** of the **Second Person** are

နင်, *masculine* or *feminine*, is used to one very low in the social scale, or to children.

မင်း or မောင်မင်း, *masculine*, is used to inferiōrs. It is a polite form of နင်။

ညည်း or ညှဲ, မယ်မင်း are the *feminine* forms of မင်း or မောင်မင်း။

ကွယ်, *masculine* or *feminine*, is used chiefly in colloquial speech when addressing equals. It is also used to inferiōrs addressed in a kindly way. ကွယ်တို့, the corresponding plural, is sometimes corrupted to ကွယ်၍ and pronounced က၍။

ကိုယ် with its plural ကိုယ်တို့, *masculine* or *feminine*, is used to equals in conversation. It is often corrupted to ကိုယ်၍။

ရှင် combined with မောင်, and corrupted to မောင်ရှင် in colloquial speech, is a term of address used by men or, more commonly, by women when speaking to men younger than themselves. Should there be two men of different ages present, the elder is addressed as မောင်ရှင်ကြီး, and the younger as မောင်ရှင်ကလေး။

ရှင် combined with ကို, and corrupted to ကိုရှင် in colloquial speech, is a term of address employed by men and women when speaking to men senior in age to themselves. As in the case of မောင်ရှင်, ကြီး and ကလေး are used with ကိုရှင် to distinguish seniority.

သင်, *masculine* or *feminine*, when used colloquially, denotes some inferiority. It is, however, chiefly used in writings without any reference to relative rank. This pronoun with အ prefixed is often employed as a term of address.

တကာ is used by a priest when addressing a layman. တကာမ is the *feminine* of တကာ။

ကိုယ်တော်, ကိုယ်တော်မြတ်, ကိုယ်တော်အရှင်, ကိုယ်တော်အရှင်မြတ်, အရှင်ဘုရား, အရှင်မြတ်ဘုရား, *masculine* or *feminine*, are used to members of a royal family, officials of high rank, and pôngyis.

တုရား which is equivalent to 'Your Majesty,' 'Your Highness,' 'My Lord,' 'Your Lordship,' 'Your Reverence,' 'Your Honour,' 'Sir,' 'Madam' is used by both sexes in addressing, or replying to a call from, a high personage, whether regal, official, or ecclesiastical. It may be prefixed to ကျွန်တော်, ကျွန်တော်မျိုး, တပည့်တော်, or တကာတော်။

ခင်ပြား pronounced ခင်ဗျား, 'Sir' or 'Madam,' is used by men when addressing somewhat superior persons whether men or women. ရှင် is the *feminine* equivalent. In replying to a call from a man or woman, a man uses ဗျာ, and a woman ရှင်။ In certain districts ဗျာ is often corrupted to ဗျို။

တေ, 'Sir' or 'Madam,' is a term of address used by women. It is rather impolite.

### Notes on the Use of Pronouns of the First and Second Persons.

183. It will be seen from the different forms of pronouns of the first and second persons given above, that in their use, they are varied according



to the sex and the relative rank of the speaker and of the person addressed. Most of the words classed as pronouns are really nouns used instead of the proper names of persons. These nouns perform a useful service in cases where the use of the ordinary pronouns would be considered impolite.

184. In the case of members of the royal family, subjects would address a king or governor as ဘုရား, အရှင်ဘုရား or အရှင်မင်းကြီး, and a prince or princess, ထိပ်တင် or ထိပ်ခေါင်တင်။

မင်းဘုရား is a term of address used towards judicial officers. It means 'Your Honour,' 'Your Worship.'

185. In the case of priests and the laity, a priest would address a man as တကာ, and a woman as တကာမ, and speak of himself as ငါ။ A member of the laity—a man or a woman—would address a priest as ကိုယ်တော်, ကိုယ်တော်ဘုရား, or အရှင်ဘုရား။ A man would speak of himself as တပည့်တော်, and a woman as တပည့်တော်မ။

A priest speaking to a king, governor or a person of rank, would use ဆရာ in the first, and တကာတော် in the second person. Sometimes he would speak of himself as ကျွန်ုပ် to a person of some position. A king, governor or a person of rank addressing a priest would say ဆရာတော်, and speak of himself as တကာတော်။

186 A prince and a princess would address their father as ခမည်းတော်, and their mother as မယ်တော်, and speak of themselves as သားတော် or ဘုရားသားတော်, and သမီးတော် or ဘုရားသမီးတော် respectively. A prince would address his elder brother as နောင်တော်, and his younger brother as ညီတော်, and speak of himself as နောင်တော် to his younger brother, and ညီတော် to his elder brother. A princess would address her brother (elder or younger) as မောင်တော်, and speak of herself as ဘုရားနှစ်မတော် to her elder brother, and မဘုရား to her younger brother. There are many other forms used by the members of the royal family, but those given are deemed sufficient.

187. It is considered a polite thing to do when addressing a respectable elderly man, to call him ဘုရားတကာ, 'one who offers to a god,' or ကျောင်းတကာ, 'one who builds and maintains a monastery,' and to

use the corresponding feminine forms when speaking to a respectable elderly woman. သင်္ဘောသူကြီး, 'shipowner or headman of a ship,' is used to a merchant of foreign nationality, especially a native of India. His wife would be addressed as သင်္ဘောသူကြီးကတော်။ A Chinaman is addressed as ပေါက်ဘောင်, 'relative,' irrespective of his rank. A Shan is addressed as အိုးသူကြီး, 'cook,' or 'headman of the pots.' There are many instances where nouns are substituted for the proper names of persons and used in the place of ordinary pronouns in the way indicated. Terms expressing blood relationships are also employed to imply endearment or intimacy. They often assist a speaker out of an awkward predicament if he is at a loss to address politely a person whose status is not exactly known, and who, it is felt, is entitled to be spoken to with courtesy and respect. These terms are အဘိုး, ဘိုးအေ, အဘွား, အဘေ, အမေ, အစ်ကို, အစ်မ, ညီ, မောင်, or အမောင်, ညီမ, သား, သမီး, &c. Even the official designation of a person is made use of in this way. Thus it will be seen that, when addressing a superior or even equals and juniors when the use of a pronoun would likely give offence, as implying an assumption of superiority, or taking liberties with another person, a Burman always speaks of himself in the third person by using his own name or some word appropriate to the relation in which he stands to the person addressed.

188. All nouns used in the manner shown above may be parsed as **Nouns** used as **Pronouns**.

189. The **Pronouns** of the **Third Person** are သူ, သင်း, ချင်း, and မိမိ။

သူ is really a noun, probably from လူ, and means 'person;' hence, when used as a pronoun, it is applied only to rational beings of both sexes, and never to animals or inanimate objects. It is equivalent to the English 'he' or 'she,' and to the plural 'they' when used in reference to persons.

(1) For animals or inanimate objects there is no **special pronoun**; the noun is simply repeated with one of the **Demonstrative Adjectives**

၍, ထို, and ၎င်း (usually the last) prefixed to it; *as*, ကျွန်ုပ်တို့ကြောင့်တောင်ရှိသည်။ ၎င်းကြောင့်သည် ကြွက်များကို ညတိုင်း ဘမ်းစားသည်။ 'I have a cat. *The (or this) same* cat catches and eats rats every night;' or it may be represented by ၍ or ၎င်း in the capacity of a pronoun, thus, for ၎င်းကြောင့်သည်, ၎င်းသည် 'the same' may be substituted. The pronoun မိမိ is sometimes used for animals; *as*, ခွေးသည်မိမိအရိပ်ကိုရေ၌မြင်လေ၏, 'the dog saw *his own* shadow in the water.'

(2) In English the pronouns 'he,' 'she,' and 'they' are now classed with the Demonstratives, and it may be contended that, since သူ is the Burmese equivalent, it should also be called a Demonstrative Pronoun. But it should be noted that the English pronouns may be applied to animals and inanimate objects as well as to persons, and differ in this respect from the pronouns of the first and second persons. To call them *Personal* would not, therefore, be quite correct, and, since their chief function is that of *pointing out*, in the manner of the Demonstratives, they are rightly classed along with 'this,' 'that,' 'these' and 'those.' သူ, on the other hand, is confined solely to *persons*, and, though it may have a demonstrative force like 'he' or 'she,' it is in keeping with its origin and application to include it among the **Personal Pronouns**.

သင်း is used in writing but more generally in conversation. Its primary application is to animals and inanimate objects, and it has a demonstrative force like 'this' or 'that;' the object it refers to is elliptically expressed. It is also applied to persons when through disrespect or wounded feelings, one speaks of another as this or that (*thing, creature*.) သင်းသေမှမြန်စွာပြည်ထဲရေးသာတော့မည်, 'the internal affairs of the country will speedily become peaceful after that (*thing, creature*.) [meaning the person referred to] dies;' သင်းအကြောင်းမတန်ယုတ်မာသည်, 'this (*creature*) is exceedingly depraved.' သင်းနှင့်စကားမပြောလို, '(I) don't wish to speak with [to] that (*creature*.)'

As this pronoun has a true demonstrative force it is better to call it a **Demonstrative Pronoun** of the Third Person.



ချင်း, from အချင်း 'a companion,' 'a fellow,' is applied to each other by the opposing parties in a law-suit; thus, the plaintiffs (or their counsel) would speak of the defendants as ချင်းတို့ and *vice versa*. It is usually employed in the plural form ချင်းတို့။

မိမိ is somewhat like သူ in the Genitive case. It has, however, a more emphatic possessive meaning than သူ၏, for the force of ownership is inherent in it. It therefore means 'one's own,' 'his or her own,' as, လူတယောက်သည်မိမိအိမ်မှ ထွက်သွားလေ၏, 'a man went out from *his own* house;' လူတယောက်သည်မိမိသားကိုရိုက်နှက်လေသည်, 'a man beat *his own* son.' With this meaning of 'own' it has come to be employed in the place of သူ to mark *emphasis*. In this use it is equivalent to 'himself or 'herself' in English; as, မိမိ (၁) ထမင်းကိုမိမိ (၂) ချက်သည် '(he) *himself* (၂) cooks *his own* (၁) rice.'

Notwithstanding this inherent signification of ownership in မိမိ, the postposition of the Genitive case, ၏, is often used along with it to impart a greater possessive force; as, မိမိ၏စာအုပ်, '*his own* book.'

This pronoun is chiefly applied to persons, but its use may be extended to animals. Though it is generally a pronoun of the third person, it is sometimes found used as a first personal pronoun as in ကျွန်ုပ်တို့ကားယခုမိမိကိုယ်ကိုမျှအစိုးမရချေ, 'as for me, I have not got the control of even *my own* body.'

### Number, Gender, and Case of Personal Pronouns.

**190. Number.**—The Plural of the Pronouns of the first, second, and third persons is regularly indicated in the same manner as the plural of nouns, with this exception, that

the affix တို့ and not ဟူ is exclusively used: ငါတို့, ကျွန်တော်တို့, ကျွန်မတို့, သင်တို့, သူတို့, ချင်းတို့, မိမိတို့။

**191. Gender.**—It will be seen from the different forms of Personal Pronouns enumerated in pars. 181 and 182, that some of the Pronouns of the first and second persons are *masculine* only, some *feminine* only, and others are both *masculine* and *feminine*; and while some few are made *feminine* by the addition of မ to the *masculine* form.

The Pronoun of the third person, သူ, is either *masculine* or *feminine* according to the gender of the noun for which it stands; so are ချင်း and မိမိ။ သင်း is *neuter* when applied to things, and *masculine* or *feminine* when applied to person and animals.

**192. Case.**—The Personal Pronouns are varied for case in the same way as nouns, namely, by the use of the case-postpositions. These postpositions are affixed directly to the pronouns in the Singular number, or to တို့, if they are in the Plural.

**193.** The following table will give the student an idea of how the personal pronouns are declined :—

#### Nominative.

	Singular.	Plural.
First person, mas. or fem.	ငါ။ငါသည်။	ငါတို့။ငါတို့သည်။
<i>masculine</i>	ကျွန်တော်။ကျွန်တော်သည်။	ကျွန်တော်တို့။ကျွန်တော်တို့သည်။
<i>feminine</i>	ကျွန်မ။ကျွန်မသည်။	ကျွန်မတို့။ကျွန်မတို့သည်။
Second person, mas. or fem.	သင်။သင်သည်။	သင်တို့။သင်တို့သည်။
Third person, mas. or fem.	သူ။သူသည်။	သူတို့။သူတို့သည်။

## Genitive.

## Singular.

## Plural.

<i>First person, mas. or fem.</i>		ငါ၏။ငါ့	ငါတို့၏။ငါတို့။
	<i>masculine</i>	ကျွန်တော်၏။ ကျွန်	ကျွန်တော်တို့ ၏။
	<i>feminine</i>	တောင့် ကျွန်မ၏။ကျွန်မ။	ကျွန်တော်တို့။ ကျွန်မတို့၏။ ကျွန် မတို့။
<i>Second person, mas. or fem.</i>		သင်၏။ သင့်။	သင်တို့၏။သင်တို့။
<i>Third person, mas. or fem.</i>		သူ၏။ သူ။	သူတို့၏။ သူတို့။

## Dative.

<i>First person, mas. or fem.</i>		ငါ့အား	ငါတို့အား။
	<i>masculine</i>	ကျွန်တော်အား။	ကျွန်တော်တို့အား။
	<i>feminine</i>	ကျွန်မအား။	ကျွန်မတို့အား။
<i>Second person, mas. or fem.</i>		သင့်အား။	သင်တို့အား။
<i>Third person, mas. or fem.</i>		သူ့အား။	သူတို့အား။

## Accusative.

<i>First person, mas. or fem.</i>		ငါ့ကို။	ငါတို့ကို။
	<i>masculine</i>	ကျွန်တော်ကို။	ကျွန်တော်တို့ကို။
	<i>feminine</i>	ကျွန်မကို။	ကျွန်မတို့ကို။
<i>Second person, mas. or fem.</i>		သင့်ကို။	သင်တို့ကို။
<i>Third person, mas. or fem.</i>		သူ့ကို။	သူတို့ကို။

The other case-postpositions are similarly joined to the pronouns.

(1) It should be noted that the simple tone of a pronoun (in the Singular number) ending in a long vowel or a nasal sound, is always changed to the checked tone when joined to the postposition ကို, အား,



ကြောင့်, ထွင်, or ငှာ။ This change, however, is not generally indicated by the *ouk-myt* sign in the written language, and must not be mistaken for *inflexion*.

(2) The Genitive case-postposition ဤ is omitted sometimes in writing and invariably in colloquial speech; as, ကျွန်ုပ် စာအုပ်, 'my book.' If the pronoun standing in this case ends in a long vowel or nasal sound, pronounced with the simple tone, and is in the Singular number, the simple tone, is usually changed to the checked tone which may or may not be indicated in writing; as, သူ့ စာအုပ်, 'his book.' If the pronoun is plural, the affix တို့ also serves to indicate the case; as, သူတို့စာအုပ်, 'their book.' In conversation the plural form ငါတို့ is often shortened to တို့ in all the cases.

194. Although မိမိ is chiefly used in the Genitive case as already explained, the following examples will show that it may also be used in the other cases without its force of 'ownership' being affected in any way. The postposition of the Nominative case is never expressed.

(a) မိမိချက်သောထမင်းကိုမိမိစားသည်, '(he) *himself* eats the rice which (he) *himself* cooked.

Here မိမိ in both places is in the Nominative case.

(b) ဤမိန်းမသည်။ မိမိကိုမိမိသားများကဗျည်းဆဲသောကြောင့်အလွန်ဝမ်းနည်းသည်, 'this woman is very sorrowful because *her own* sons have oppressed *her own self*' [= 'her.']

Here the first မိမိ is in the Accusative case, and the second မိမိ in the Genitive case.

(c) ထိုသူတောင်းစားသည် မိမိအားလူတို့လေးသောအစာအာဟာရကိုသာစားရ၏, 'that beggar has to eat only the food which the people give *his own self*' [= 'him.']

Here မိမိ is in the Dative case.

(d) သူသည်မိမိကြောင့် သေဆုံးသော သမီး ကိုအောက် မေ့သည်,  
'he remembers with affection (the) daughter who died be-  
cause of *himself*.'

Here မိမိ is in the Instrumental case.

(e) ဤလူမျိုးသည် မိမိမှတစ်ပါး အခြား ပညာ ရှိမရှိပြီဟုထင်မှတ်၏,  
'this young man thinks (that) besides *his own self* [= *himself*]  
[ (there) ] are no other wise men.'

Here မိမိ is in the Ablative case.

(f) သူဌေးတစ်ဦးသည် မိမိ ဦးစီးသော ဥစ္စာကို ဖြူငါးသည်,  
'a rich man gave (as an offering) all the property which *he*  
possessed.' [*lit.* 'which was in *himself*.']

Here မိမိ is in the Locative case.

## II. REFLEXIVE PRONOUNS, သပစ္စာဂမဝုဂ္ဂလနာမ်စား။

195. There are no **Reflexive Pronouns** properly so called in Burmese, but a reflexive idea can be given by affixing the noun ကိုယ်, 'body' [= 'self']<sup>1</sup> to the pronouns of the first, second, and third persons. ကိုယ် puts the pronoun to which it is attached into the Genitive case; *as*, ငါ့ကိုယ်, 'my body' = 'myself'; သူ့ကိုယ်, 'his or her body' = 'himself' or 'herself.'

196. The Pronoun to which ကိုယ် is added must be repeated after that word which may or may not have the Accusative case-postposition joined to it; otherwise there will be no **reflexive** idea, *i.e.* the idea that a person does something

<sup>1</sup> 'Self,' Goth. *silba*, Ger. *selbe*, probably contains the reflexive *si* (Lat. *se*), and—*lf* = *lb* 'life,' 'soul' (as in Ger. *leib*, body.) The Sansk. *âtman*, 'soul,' is used as a reflexive—Dr Morris's *English Accidence*.

to himself will not be implied; *as*, ငါ့ကိုယ်ကိုခိုက်သည်, 'I beat *myself*;' သူ့ကိုယ်သူသင်ကြားသည်, 'he teaches *himself*.' Should the pronoun be not repeated after ကိုယ်, and the postposition ကို entirely omitted, only *emphasis* would be implied; *as*, ငါ့ကိုယ် ခိုက် သည်, 'I *myself* beat (him) ;' သူ့ ကိုယ် သွား သည် 'he went *himself*.' In this emphatic use, တိုင် is usually added to ကိုယ် to make it more emphatic; *as*, ငါ့ကိုယ်တိုင်လုပ်သည်, 'I *myself* did (it.)' Sometimes the pronoun to which ကိုယ်တိုင် is attached is omitted; *as*, သူသည် ကိုယ်တိုင်ရေးသည် for သူသည်သူ့ကိုယ်တိုင်ရေးသည်, 'he wrote (it) *himself*.'

197. The Pronoun မိမိ is used *reflexively* in connexion with ကိုယ် precisely in the same manner as the other pronouns; *as*, ထိုသူသည် မိမိ ကိုယ်ကိုအလွန်မြတ်သည်ဟုထင်၏, 'that person considers *himself* very excellent.' When used alone, that is, without the ကိုယ် being affixed, its chief function is that of marking emphasis, as shown in the examples given in par. 194. Both its reflexive and emphatic significations are seen in a case like မိမိကိုယ်ကိုမိမိခိုက်သည်, 'he himself beats his own body' [= 'himself.'] In colloquial speech, the word ကိုယ် is employed as an equivalent of မိမိ; *as*, ကိုယ့် (1) ကိုယ် (2) ကိုကိုယ် (3) ခိုက်သည်။ ကိုယ် (1) = မိမိ; ကိုယ် (2) = reflexive affix; ကိုယ် (3) = မိမိ။

#### Number, Gender, and Case of Reflexive Pronouns.

198. These being really personal pronouns with the addition of ကိုယ်, they are varied for number and gender like ordinary personal pronouns. In reference to case, however, they have only two, namely, the **Nominative** and the **Accusative**. They are in the Nominative when used for



**emphasis** with or without တိုင် added, and in the Accusative when used **reflexively**. The postposition of the Nominative case is **never expressed**, and that of the Accusative (ကို), when expressed, is affixed to ကိုယ်။

199. မိမိ, when used **reflexively**, takes the plural affix တို့, and has the same gender as the noun to which it refers. It is always in the Accusative case. When used for **emphasis**, it is declined in the same manner as ခု။

The plural affix တို့ is attached to မိမိ and not to ကိုယ် or ကိုယ်တိုင်; as, မိမိတို့ ကိုယ် ကို မိမိတို့ ရိုက် ကြသည်, 'they beat themselves;' မိမိတို့ ကိုယ်တိုင်လုပ်ကြသည်, 'they did (it) themselves.'

200. Under this head we may notice the word အချင်းချင်း။ It is the reduplicated form of the noun အချင်း, '(a) fellow,' the second အ being omitted in the combination. It is equivalent in meaning to the English Reciprocal Pronouns 'each other,' 'one another,' and is only found in the Accusative case, with its postposition ကို suppressed; as, ခုတို့အချင်းချင်းရိုက်ကြသည်, 'they struck *each other, one another*.'

အချင်းအချင်း is really the shortened form of အချင်းကိုအချင်း။—ခုတို့သည်အချင်းကိုအချင်းရိုက်ကြသည်, 'they struck, fellow [striking] fellow,' where the first အချင်း is object of the verb, and the second is in apposition to the subject.<sup>1</sup> The shortened form has entirely replaced the true form, and has hardened into a Pronoun-phrase denoting reciprocity of action. It may refer to persons as well as to animals, and may be in the first, second or third person according to the person of the noun or pronoun which precedes it; as, ကျွန်ုပ်တို့အချင်းချင်းချစ်ကြသည်, 'we love *each other*;' သင်တို့အချင်းချင်းချစ်ကြလေ့, 'love *ye one another*;' ကြောင်တို့သည်အချင်းချင်းကိုက်ကြသည်, '(the) *cats bit one another*.' It is always in the plural number, and its gender is determined by the gender of the noun or pronoun preceding it.

<sup>1</sup> Compare တယောက်ကိုတယောက်။ (par. 121.)

### III. DEMONSTRATIVE PRONOUNS, နိဒဿနနာမ်စာ။

201. The Demonstratives ဤ or သည်, ထို or ဟို, ယင်း and ၎င်း are adjectives as shown under par. 127, but they are also used as Pronouns.

202. (I) ဤ or သည် refers to something already mentioned, which may be denoted by a noun, a sentence or sentences; *as*,

(a) ဆင်၊ မြင်း၊ ရထား၊ အိမ်။ ဤ သည် တို့ကိုသူရောင်းချလေသည်၊ ‘elephants, horses, carriages, houses, *these* he sold.’ Here ဤ refers to, and stands for, the nouns ဆင်၊ မြင်း၊ &c.

(b) ငါသည်ရဟန်းအဖြစ်ကိုရအပ်ပြီ။ (သြင်ချမ်းသာစွာ။) (သြင်ချမ်းသာစွာ။) ဤကားအနက်၊ ‘“I am fit to receive Yahanship, Ah, (I) am indeed happy, Ah, (I) am indeed happy.” *This* is the interpretation.’ Here ဤ stands for the whole sentence preceding.

(c) ဆိုးသွမ်းသောအစောင့် ခွေး သည်အိပ်ပျော်နေသူမိမိအရှင်ခဝါသည်အားဘေးရန်ရောက်ဆဲရှိသည်ကိုသတိပေးရန်နှိုးမည်မကြံကြောင်းကိုဖြည်းဖြင်လေလျှင်။ ဤသို့နှိုး၍ သတိပေးရန်မှာ မိမိဝတ်တရားဖြစ်ချေထော့သည်ထင်မှတ်၍သံကုန်ဟိလေ၏။ ခဝါသည် သည်အလန့်တကြားနှိုး၍ အိပ်ပျက်သည်နှင့် ဖြည်းကိုအလွန်အမောက်ထွက်သဖြင့်နာကျင်စွာ ရိုက်နှက်လေသည်။ ဤကိုထောက်၍အကျဉ်းဆိုသည်။ မဆိုင်သောကိစ္စကိုမဆောင်အပ်၊ ‘when the ass saw that the wicked watchdog did not intend to warn his sleeping master, the washerman, of the coming danger, he thought that it was his duty to do so, and brayed with all his might. The washerman woke up with a start, and, being disturbed in his sleep, got very angry and beat the ass severely. With *this* in view [*lit.* relying on *this*] I say, (we) should not undertake business which does

not concern us.' Here ဤ points back to what has gone before, namely, the circumstances related in the narrative.

(2) ထို has also a backward reference, but is opposed to ဤ in that its reference is farther away.

The use of ထို as a demonstrative pronoun is by no means so extensive as that of ဤ, as, in composition, the most usual way is to employ it as an adjective.

(3) ယင်း is seldom used as a demonstrative pronoun, but when so used, its force is similar to that of ဤ။ ၎င်း is used in legal language.

### Number, Gender, and Case of Demonstrative Pronouns.

203. **Number.**—ဤ, သည်, ယင်း and ၎င်း take either မှား or ထို။ ထို takes မှား only.

204. **Gender.**—There is really no distinction of Gender in Demonstrative Pronouns. If they are to have any gender at all, they may be said to be of the **Neuter Gender**.

205. **Case.**—ဤ or သည်, and ထို or ဟို, in the character of a pronoun, can have only two cases, namely, the **Nominative** and the **Accusative**. When combined with the postpositions of the Ablative and Locative cases, they have the force of an adverb. (see 'Adverbs of Place and Direction.')

206. The Nominative case-postposition used with ဤ or သည် is ကား or မူကား; as, ဤကား, သည်ကား, ဤမူကား, သည်မူကား။ Sometimes သည်ကား is used with ဤ only; as, ဤသည်ကား။ The သည် here is the Nominative case-postposition



and not the Demonstrative သည်။ When သည်ကား is used with ဤ in the plural number, the plural affix is placed between သည် and ကား; *as*, ဤသည်တို့ကား လူတို့ စောင့်ရှောက်အပ်သောပညတ်များတည်း, 'these are the precepts which men ought to observe.'

207. The Nominative case-postposition for ထို is ကား; *as*, ထိုကားလူတို့လုပ်သောအရာတည်း, 'that is (a) thing which men made.' The combination သည်ကား is not used with ထို။

208. ဤ or သည်, when combined with the postposition of the Accusative case, is not always a pronoun. With ကို it may be a **Pronoun** as in ဤကိုထောက်၍အကွန်ပီဆိုသည်, (*see* example (c) par. 202 (1)), or an **Adverb of Place**, as in ဤကို or သည်ကိုလာပါ, 'come to this' [= 'hither']; သည်ကိုယူခဲ့, 'bring (it) hither.' With သို့, ဤ forms an **Adverb implying direction and place**; *as*, ဤသို့လာလှည့်, 'come to this' [= 'hither.']. In ဤသို့မိန့်တော်မူ၏, however, the student will see that though သို့ is the Accusative postposition, it is here used adverbially, forming in combination with ဤ, a demonstrative adverb as explained under pars. 130 and 133: 'he spoke thus.'

209. ထို combined with ကို or သို့, is, like ဤ, either a pronoun or an adverb as the following examples will show :—

ထိုကိုမလုပ်နှင့်, 'do not do that.' Here ထို is a **Demonstrative Pronoun**.

ထို or ထိုကိုသွား, 'go to that place' [= 'thither.']. Here it is an **Adverb of Place and Direction**.

ထိုသို့ သွား 'go *thither*' or 'go *in that manner*' [= 'thus.']. Here it is either an **Adverb of Place** or a **Demonstrative Adverb**.

ထိုသို့ကျင့်ပါ, 'act *in that manner*.' Here it is **Demonstrative Adverb**.

210. ဤ, ထည် and ထို in combination with မှ, are either Adjectives or Pronouns, (par. 131). When used as pronouns call them **Demonstrative Pronouns of Quantity**.<sup>1</sup>

211. ယင်း has also only two cases, the Nominative and the Accusative. Its force is like that of ဤ in these cases; as, ယင်းကား, ယင်းသည်ကား, ယင်းတို့ကား, ယင်းတို့သည်ကား, ယင်းကို, ယင်းကိုကား, ယင်းတို့ကို, ယင်းတို့ကိုကား။

212. ၎င်း is declined like a pronoun of the third person.

#### IV. INTERROGATIVE PRONOUNS, ဝုတ္တနာမ်စာ။

213. The Pronominal Interrogative Adjectives အတိ, အဘယ် and မည်သည် are often used without the noun being mentioned. The noun in such a case is either clearly understood or indefinite, *i.e.*, it is not specifically known what in particular is referred to. In any case, whenever the Interrogatives are thus employed, they assume the nature of a pronoun, and may be called **Interrogative Pronouns** ; as,

အဘယ်ကိုအလိုရှိသနည်း, '*what* or *which* do (you) want?'

မည်သည်ရှိသနည်း, '*what* is?' [lit. '*what* exists?'] ;

မည်သည်ကိုပြောသနည်း, '*what* did you say?'

<sup>1</sup> This is known as the *Deictic* or 'pointing-out' use of the Pronoun.

214. These Pronouns are used, as shown in the above examples, when the answer is expected to be the name of a thing and not that of a person. The Interrogative အတိ is almost obsolete.

215. For persons, အဘယ်သူ or မည်သူ is used. အဘယ်သူ or မည်သူ is formed by uniting the Interrogative pronoun with သူ, 'person,' and means, of course, 'what person?' 'who?' or 'which?'

Its force is either **indefinite** or **selective**<sup>1</sup> according to the sense in which it is employed. In အဘယ်သူလာသနည်း, 'who comes?' မည်သူသေသနည်း, 'who died?' the individual inquired about is unknown; hence, အဘယ်သူ or မည်သူ is *indefinite* here. သင်တို့တွင်မည်သူ (or အဘယ်သူ) ငါ့ကိုကြောက်သနည်း, 'which of you [lit. among you] is afraid of me?' Here မည်သူ or အဘယ်သူ is *selective*. It asks for, or *selects* an individual from among several of a known group.

Sometimes the ဘယ် in အဘယ်သူ is omitted; as, အသူလာသနည်း: 'who comes?'

216. အဘယ်သင်း, composed of အဘယ် 'what?' and သင်း 'that (thing)' = 'what (thing)?' 'which?' is applied to things.

This has a *selective* force. အဘယ်သင်းကောင်းသနည်း, 'which is good?' In conversation, the အ before ဘယ် is usually omitted. This pronoun is never applied to persons.

217. In colloquial speech, အဘယ် is often combined with ဟာ, '(a) thing,' and the combination is corrupted to ဘာ 'what (thing?)' ဟာ is the colloquial form of the written အရာ။ ဘာလဲ, 'what (is it?)' မင်းဘာပြောသလဲ, 'what do you say?' are well known colloquial expressions.

<sup>1</sup> A term employed by Prof. Bain.



213. The forms of the Interrogative Pronoun exemplified above, relate to persons and things. For animals there is no interrogative pronoun, the interrogation being put in adjectival form; *as*, အဘယ်ခွေးနည်း, 'what or which dog?' မည်သည့်ခြင်းကိုဝယ်သနည်း, 'what or which horse (did you) buy?'

In common speech ဘယ်သင်း is sometimes applied to animals.

219. အတိ, အဘယ် or မည်သည့်, united with မှ, is used in asking questions relating to quantity in mass, or to number; *as*, မည်မျှရှိသနည်း, 'how much is there?' or 'how many are there?' အဘယ်မျှသေသနည်း, 'how many died?' အတိမျှယူထားသနည်း, 'how much [or many] (did you) retain?'

They are applied to persons as well as to animals and things. They may be called **Interrogative Pronouns of Quantity**. (*see par. 141.*)

220. The Interrogative Adjective of Definite number, formed by joining ဘယ်နှစ် with a generic affix, is sometimes employed as a pronoun; *as*, ဘယ်နှစ်စင်းဆိုက်ရောက်သနည်း, 'how many (of the things indicated by စင်း) arrived?' When so used, it may be described as an **Interrogative Pronoun of Definite Number** (*see par. 143.*)

**Number, Gender, and Case of Interrogative Pronouns.**

221. **Number.**—အဘယ်, အဘယ်သူ, and မည်သူ take တို့ only. မည်သည် takes either များ or တို့, usually the latter. ဘယ်သင်း and ဘယ်တာ take များ only. Those relating to quantity and indefinite number generally have a plural signification, and do not, therefore, require the affixes.

222. Gender.—အဘယ်, မည်သည်, ဘယ်သင်း, and ဘယ်တာ are Neuter. အဘယ်သူ and မည်သူ are Common.

223. Case.—အဘယ် and မည်သည်, have two cases—the Nominative and the Accusative—but they may have the Instrumental also if combined with one of the postpositions နှင့်, ဖြင့် or အားဖြင့်။ With ကြောင့် and with the postpositions of the Ablative and Locative cases, they have the force of an adverb : အဘယ်ကြောင့်, ‘because of what (cause)?’ [= ‘why?’] အဘယ်မှ, ‘from what (place)?’ [= ‘whence?’] အဘယ်မှာ, ‘in what (place)?’ [= ‘where?’]

224. အဘယ် and မည်သည် in the Nominative case are indicated by either သည် or ကား or both, as shown below :—

*Singular.*

အဘယ်သည်	}	ကောင်းသနည်း, ‘what or which is good?’
မည်သည်ကား		
အဘယ်ကား		
အဘယ်သည်ကား		

*Plural.*

အဘယ်တို့သည်	}	ကောင်းသနည်း, ‘what or which are good?’
မည်သည်များ or တို့ကား		
အဘယ်တို့ကား		
အဘယ်တို့သည်ကား		

The postposition is sometimes omitted for the sake of brevity; as, အဘယ်ကောင်းသနည်း။ မည်သည်တို့ကောင်းသနည်း။

225. These pronouns in the Accusative case are chiefly marked by ကို; as, အဘယ်ကိုယူသနည်း, ‘what (did) you take?’ The postposition သို့ is rarely used as it involves ambiguity. The သို့ which is often combined with these pronouns is the postposition used adverbially as explained in par. 133. It

forms the adverbs, အဘယ်သို့, မည်သို့, implying *manner* 'how;' as, အဘယ်သို့သွားသနည်း, *lit.* 'like what (manner) [=how] (did he) go?' Sometimes အဘယ် is used adverbially without being joined to သို့, as in ဤပုဂ္ဂိုလ်တို့သည် ဤသို့သော အဘယ်စစ်သနည်း, 'how are you connected with this Brahmin, the rich man?' Sometimes, the ဘယ် is omitted from အဘယ်သို့; as, အသို့ပြောသနည်း, 'how say (you) ?'

226. အဘယ် combined with ကို and used with the verb 'to go,' drops its pronominal nature and assumes that of an adverb implying 'to what or which place?' [= 'where?' 'whither?'] as, အဘယ်ကိုသွားမည်နည်း, 'whither will you go ?'

ဘာ the corrupted form of အဘယ်အရာ or ဘာ, is used without the Nominative case-postposition being expressed; as, ဘာကောင်းသလဲ, 'what is good ?' When in the Accusative case, ကို may or may not be expressed; as, ဘာကိုပြောသလဲ, ဘာပြောသလဲ, 'what (did you) say ?'

227. အဘယ်သူ and မည်သူ are declined as shown below: The Nominative case-postposition သည် is generally omitted.

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	အဘယ်သူ } (သည်) က, ကား, မည်သူ } 'who ?' 'which ?'	အဘယ်သူ } တို့ (သည်) က, မည်သူ } ကား, 'who ?' 'which ?'
<i>Gen.</i>	အဘယ်သူ } ၏, 'whose ?'	အဘယ်သူ } တို့၏, 'whose ?'
<i>Dat.</i>	အဘယ်သူ } အား, 'to whom ?'	အဘယ်သူ } တို့ အား, 'to မည်သူ } whom ?'
<i>Acc.</i>	အဘယ်သူ } ကို, သို့, 'whom ?'	အဘယ်သူ } တို့ ကို, သို့, မည်သူ } 'whom ?'



	Singular.		Plural.	
<i>Inst.</i>	အဘယ်သူ မည်သူ	$\left. \begin{array}{l} \text{ဖြင့်, နှင့်, အား} \\ \text{ဖြင့်, ကြောင့်,} \\ \text{'with whom?' 'by} \\ \text{whom?'} \text{'because} \\ \text{of whom?'} \end{array} \right\}$	အဘယ်သူ မည်သူ	$\left. \begin{array}{l} \text{ကိုဖြင့်, နှင့်, အား} \\ \text{ဖြင့်, ကြောင့်,} \\ \text{'with whom?'} \\ \text{'by whom?'} \text{'because} \\ \text{of whom?'} \end{array} \right\}$
<i>Abl.</i>	အဘယ်သူ မည်သူ	$\left\{ \begin{array}{l} \text{မှ, က, 'from} \\ \text{whom?'} \end{array} \right.$	အဘယ်သူ မည်သူ	$\left\{ \begin{array}{l} \text{တို့ မှ, က,} \\ \text{'from whom?'} \end{array} \right.$
<i>Loc.</i>	အဘယ်သူ မည်သူ	$\left\{ \begin{array}{l} \text{တွင်, နှိ, မှာ,} \\ \text{'in whom?'} \end{array} \right.$	အဘယ်သူ မည်သူ	$\left\{ \begin{array}{l} \text{တို့ တွင်, နှိ, မှာ,} \\ \text{'in whom?'} \end{array} \right.$

ဘယ်သင်း is similarly declined. It has, however, no Genitive case, and the Accusative သို့ is not used with it.

## V. INDEFINITE PRONOUNS, အဝဋ္ဌာနနာမ်စား။

228. The Pronominal Indefinite Adjectives mentioned in pars. 146—148, namely, အတိ . . . မှ, အဘယ် . . . မှ, and မည်သည် . . . မှ, in such negative sentences as အတိအိမ်မျှမရှိ, 'there is no house *whatever*;' အဘယ်အရာကိုမျှမကြည့်, 'he did not look at *any* thing;' မည်သည့်စာအုပ်ကိုမျှမလိုပါ, ('I) do not want *any* book,' are often employed as pronouns; as, အတိမျှမရှိ, 'there is *none*;' အဘယ်ကိုမျှမကြည့်, 'he did not look at *anything*;' မည်သည်ကိုမျှမလိုပါ, '(I do) not want *any*.' Thus used these adjectives fall under this head. They refer to animate as well as inanimate objects.

229. အဘယ်သူမျှ or မည်သူမျှ is also an Indefinite Pronoun when applied exclusively to persons in negative sentences; as, အဘယ်သူ (or မည်သူ) မျှမသေ, *lit.* 'as much as

*what* person died not' [= 'no one died']; မည်သူအားမျှမပြော  
နှင့်, *lit.* 'tell (it) not to *whomsoever*' [= 'tell it to *no one*.']

The Indefinite Numeral Adjectival Phrases, တစ်စုံတစ်ခု, တစ်စုံတစ်ယောက်, &c., are sometimes used with the Indefinite Pronouns to intensify the indefinite meaning; *as*, မည်သည်တစ်ခုမျှမရှိ, *lit.* 'there is not so much as *certain what*' [= 'there is *none whatever*']; မည်သူတစ်ယောက်ကို မပြောဘဲထွက်သွားလေသည်, *lit.* '(he) went away without telling *so much as what certain person*' [= '*anybody*.']

230. အဘယ်ဟာ or အာ, combined with မှ (the corrupted form of မျှ) is used in colloquial speech to express the same indefinite idea, and is applied to inanimate objects; *as*, အာကိုပြောသလဲ, 'what (did you) say?' အာကိုမှမပြော, '(I) said *nothing whatever*.'

Most of the Indefinite Numeral Adjectives such as အခြား, အချို့, အလုံးစုံ, အနည်း, အများ, and the phrases တစ်ခု, တစ်ယောက်ယောက်, တစ်ခုတလေ, တစ်စုံတစ်ခု, တစ်ဦးတယောက်, are sometimes used as Indefinite Pronouns, when they are made to stand for some person or thing previously mentioned. As they are strictly adjectives, they should be parsed as **adjectives used pronominally**.

The Pronominal Indefinite Adjective အကြင် (par. 150), when combined with သူ, as အကြင်သူ 'whosoever,' may be parsed as an **Indefinite Pronoun**.

### Number, Gender, and Case of Indefinite Pronouns.

231. **Number and Gender.**—The Indefinite Pronouns explained above take the plural affix တို့, and are either **Common** or **Neuter**, according to the gender of the noun to which they refer.

232. **Case.**—အဘယ်, အဘယ်မျှ, and မည်သည် are varied for case, *but do not take all the cases*, for with certain

case-postpositions they have an adverbial signification. This is illustrated in the following examples :—

*Nominative.*—The postposition သည် is always used elliptically; *as*, အဘယ်မျှမကြီး, *lit.* ‘so much as what broke not’ [=‘none broke’]; မည်သည်မျှမဟ, ‘none is pretty.’

The other postpositions are not used.

*Accusative.*—The postposition used for this case is ကို။ With this, အဘယ် or မည်သည် retains its own pronominal nature; *as*, အဘယ် (or မည်သည်)ကိုမျှမလုပ်, ‘(I) did not do anything.’ Used with the verb ‘to go,’ however, အဘယ် or မည်သည် becomes an **Adverb of Place**; *as*, အဘယ်ကိုမျှမသွား, ‘(I) went not *any whither*’ [=‘(I) went *nowhere*.’] It may also be combined with သို့ and used with the verb ‘to go,’ but the combination has an adverbial force like that of အဘယ်ကိုမျှ။ Combined with the သို့ used adverbially with the force of ‘similarity,’ it is an **Adverb of Manner**; *as*, အဘယ်သို့မျှ မပြောပါ, ‘(I) did not speak *in any manner*’; အဘယ်သို့မကောင်း, ‘(it) is not good *in any way*’ [=‘*any wise*.’]

*Instrumental.*—Used with ဖြင့် or နှင့် and အားဖြင့်, it retains its pronominal force; *as*, အဘယ် (or မည်သည်) နှင့်မျှမစား ‘(I) ate (it) with *nothing*.’ With ကြောင့် it changes into an **adverb** implying **cause**; *as*, အဘယ်ကြောင့်မျှမပြော, ‘(I) did not speak on *any account*.

*Ablative.*—Combined with က, it is an adverb signifying ‘from anywhere;’ *as*, အဘယ် (or မည်သည်) ကမျှမရ, ‘(I) obtained (it) not from *anywhere*.’ The other postposition မှ is seldom employed *as*, being so near မှ, it would destroy euphony.



*Locative.*—Combined with any of the postpositions of this case, it is an **adverb** implying **rest in**; *as*, အဘယ် (or မည် သည်) ဌ်, တွင်, မှာအဖြစ်မနေ, '(I) do not live permanently any-where.'

233. The cases of အဘယ်သူမျှ or မည်သူမျှ are shown in the following examples:—

*Nominative.*—အဘယ်သူ (or မည်သူ) မလာ, 'no one came;' အဘယ်သူ (or မည်သူ) ကမူမပြော, 'no one spoke.'

*Genitive.*—အဘယ်သူ (or မည်သူ) ၏မျှစာ အုပ်ကိုမယူပါ, '(I) did not take any one's book.'

*Dative.*—အဘယ်သူ (or မည်သူ) အားမပြောနှင့်, 'do not tell (it) to any one.'

*Accusative.*—အဘယ်သူ (or မည်သူ) ကိုမရိုက်, '(I) did not beat any body.'

*Instrumental.*—အဘယ်သူ (or မည်သူ) နှင့်မျှမနေ, '(I) do not live with any one;' အဘယ်သူကြောင့်မျှမသွား, '(I) did not go because of any one.'

*Ablative.*—အဘယ်သူ (or မည်သူ) ကမူမရ, '(I) did not obtain (it) from any one.'

*Locative.*—အဘယ်သူ (or မည်သူ) ဌ်, တွင်, မှာ မှ ပညာမရှိ, '(there) is no wisdom in any one.'

It should be noted that the case-postpositions are always prefixed directly to မှ, whether the pronoun is singular or plural.

## VI. COMPOUND INDEFINITE PRONOUNS,

### အပဋ္ဌာနသမာသိနာမ်စား။

234. The Compound Indefinite Pronouns are the same as the Indefinite Pronouns, but with this difference that they are joined to the words မဆို instead of မှ, and that they can

be used in affirmative as well as in negative sentences. The words မဆို, as already shown in the case of Pronominal Indefinite Adjectives (par, 149), add greater force to the indefinite meaning of the pronoun; as မည်သည်မဆိုအကျိုးမရှိက ထိန်းသိမ်းမထားရာ, '(we) should not keep *whatsoever* is not beneficial;' ဤရွေး သည် အ တယ်သူကိုမဆိုကိုက်တတ်သည်, 'this dog bites *any one*.'

235. The indefinite Numeral Adjectival Phrases, တစ်စုံတစ်ရာ, တစ်စုံတရာ, တစ်စုံတယောက်, တစ်ဦးတယောက်, &c., are often used with these pronouns to impart greater emphasis; as, အဘယ်သူတစ်စုံတယောက်မဆို ရာဇဝတ်ပြစ်မှုပေါ် ပေါက်ထင်ရှား၍ လျှင်မြန်စွာခံရလိမ့်မည်, '*whosoever* is proved to be guilty of a criminal offence, (he) shall have to undergo punishment;' မည်သူတစ်ဦးတယောက်ကမဆို ကန့် ကွက် ချက်အကြံပေးချက်ကိုအရေးတော်ပိုင်မဟာဝန်ရှင်တော်မင်ကြီး ကလက်ခံစည်းစားတော်မူလိမ့်မည်, 'the Chief Commissioner will receive (and) consider (the) objections (and) suggestions submitted by *any one*.'

## PARSING OF PRONOUNS.

236. In parsing a pronoun say what kind it is, and give its number, gender, person, and case.

### PARSING MODEL.

(i) ဤစာအုပ်များတွင်မည်သည်ကိုမဆိုသင်ယူလော့။

မည်သည်ကိုမဆို	...	Pronoun, Compound Indefinite, Third Person, Singular Number, Neuter Gender, Accusative Case, Object to the verb ယူလော့။
သင်	...	Pronoun, Personal, Second Person, Singular Number, Masculine (or Feminine) Gender, Nominative Case, Subject to the verb ယူလော့။

(ii) ကျွန်မအိမ်သို့မည်သူလာသနည်း။ မည်သူတစ်ယောက်မျှမလာပါ။

ကျွန်မ	...	Pronoun, Personal, First Person, Singular Number, Feminine Gender, Genitive Case, depending on အိမ်။
မည်သူ	...	Pronoun, Interrogative, Third Person, Singular Number, Common Gender, Nominative Case, Subject to the verb လာသနည်း။
မည်သူတစ်ယောက်		Pronoun, Indefinite, Third Person, Singular Number, Common Gender, Nominative Case, Subject to the Verb မလာ။

(iii) ထိုစာကိုကျွန်ုပ်တို့ကိုယ်တိုင်ရေးသည်။

ကျွန်ုပ်တို့ကိုယ်တိုင်	...	Pronoun, Personal, in emphatic use, First Person, Singular Number, Masculine (or Feminine) Gender, Nominative Case, Subject to the verb ရေးသည်။
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## CHAPTER V.

### VERBS, ကြိယာ။

#### DEFINITION.

237. A **Verb** in Burmese is called ကြိယာ, a word derived from the Páli ကရေတိ 'to act,' 'to do,' and may be defined as a word by means of which we assert (1) what a person or thing does, (2) what a person or thing is, (3) the state in which a person or thing exists; *as*, မောင်တေစားသည်, 'Moung Hpe eats;' ခွေးဟောင်းသည်, '(the) dog barks;' သူလူနူးဖြစ်သည်, 'he is (a) madman;' ကလေးအိပ်သည်, '(the) child sleeps.'

The function of a verb is that of telling or asserting, and as no assertion can be made without the use of a verb, the verb is called the **Predicate** of the sentence. The equivalent Burmese term for Predicate is ဝါစာ, a word derived from the Páli ဝါစနိ, 'to declare,' 'to affirm,' 'to say.' The Predicate of a Burmese sentence may consist of a verb or an adjective used as a verb (*see par. 151 (b)*) either alone, as in a command, thus သွား 'go,' or with the other words usually added to it; *as*, ငါစားသည်, သင်သွားရမည်, မင်းကြီးဒိန္နီတော်မူလိုက်သည်။

#### CLASSES OF VERBS.

238. All Burmese Verbs may be divided into two main classes, (a) those which imply action, and (b) those which imply some state or condition.

239. The first, *i.e.* **Verbs of Action**, are called ကတ္တကြိယာ, from the Páli ကတ္တ 'doer.' The second, *i.e.* **Verbs**

of State or Condition, are called ဘာဝကြိယာ, from the Páli ဘာဝ, 'state' or 'condition.'

240. Verbs of the ကတ္တုကြိယာ class may again be divided into

(i) those implying an action that does not stop with the doer, but passes over to some object; and (ii) those implying an action that is confined to the doer. The first kind of Verbs is termed ကတ္တုသကမ္မကြိယာ,<sup>1</sup> **Transitive Verbs of Action**, and the second ကတ္တုအကမ္မကြိယာ,<sup>2</sup> **Intransitive Verbs of Action**.

# I. TRANSITIVE VERBS OF ACTION, ကတ္တုသကမ္မကြိယာ။

241. A **Transitive Verb of Action**, besides having a subject or agent, requires an object also to make its meaning complete; *as*, ကလေးသည်ရေကိုသောက်သည်, '(a) child drinks water.' This is a complete sentence in which ကလေး is the **Subject**, ကတ္တာ, သောက်, the **Verb in the predication**, ရေ, and ရေ the **Object**, ကံ, where the action of the verb terminates.

Sometimes the object of a transitive verb is left out, and the action is expressed in a general way, that is, without reference to any object in particular. The verb is then said to be used **intransitively**; *as*, သူ့မြန်စွာရေးသည်, 'he writes rapidly;' ငှက်အများစုသည်ညအခါမမြင်နိုင်, 'many birds cannot see in the night.'

<sup>1</sup> သကမ္မ means 'with an object, having an object.' ကမ္မ denotes the accusative relation, and the letter သ is a Páli prefix conveying the idea of accompaniment, *i.e.* 'with.'

<sup>2</sup> The prefix အ in အကမ္မ is a Páli negative particle, so that အကမ္မ means 'without an object.'

A few Transitive Verbs in Burmese such as, ပေး, 'give;' သင်, 'teach;' ပြော, 'tell;' မေး, 'ask;' ပြ, 'show;' &c., may take two objects. One of these is called ပကတိကံ, *lit. Natural Object* [=Direct Object], and the other ဝိကတိကံ, *lit. Unnatural Object* [=Indirect Object]. The ပကတိကံ, **Direct Object**, is the **Accusative case**, and the ဝိကတိကံ, **Indirect Object**, is the **Dative Case**. (*see Cases*).

## II. INTRANSITIVE VERBS OF ACTION,

### ကတ္တုအကမ္မကြိယာ။

**242. An Intransitive Verb of Action** requires no object as it is complete in itself, in that its action terminates with the doer; *as*, ကလေးငိုသည်, '(the) child cries;' ငှက်ပျံသည်, '(a) bird flies;' သူသွားပြီ, 'he is gone.'

### VERBS OF STATE, ဘာဝကြိယာ။

**243.** The verbs of this class which include adjectives used as verbs, express

(i) an inactive state or existence; *as*, ကလေးအိပ်သည်, '(the) child sleeps;' မြင်းသေသည်, '(the) horse dies;' ရေသေသည်, 'water is cold.'

(ii) inertia; *as*, သစ်ပင်လဲသည်, '(the) tree fell;' တုတ်ကျိုးသည်, '(the) stick broke.'

The verbs ဖြစ် and ရှိ belong to this class of verbs.

All the verbs that fall under this head may be considered as *Intransitive*, since the condition or state expressed by them is confined to the agent. For convenience' sake they may be called အကမ္မဘာဝကြိယာ, **Intransitive Verbs of State**, in contradistinction to အကမ္မကတ္တုကြိယာ, 'Intransitive Verbs of Action.'



## CAUSATIVE VERBS, ကာရိက်ကြိယာ။

244. Besides the two main classes of Burmese verbs explained above, there is another kind of verb which is frequently used. It is the **Causative Verb**, ကာရိက် ကြိယာ။

A Causative Verb is that which contains the idea of *to cause* or *to make* an action take place. It requires an object, sometimes two, besides its subject expressed or understood.

245. **Causative Verbs** in Burmese are simply formed from other verbs which may be Transitive, Intransitive or Verbs of State, by affixing ခေ, a word implying causation; *as*,

(i) *From Transitive Verbs.*—သူ့ကိုလုပ်ကိုင်စေသည်, '(I) made him work;' ကလေးအား ဆေးကိုသောက်ခေ, 'make the child drink (the) medicine.'

(ii) *From Intransitive Verbs.*—ကလေးကို သွားစေသည်, '(I) made (the) child go;' မြင်းကိုခိုင်းစေသည်။ '(I) made (the) horse gallop.'

(iii) *From Verbs of State.*—စာအုပ်ကိုကျစေသည်, '(I) caused (the) book to fall,' သစ်ပင်၏အကိုင်းကိုကျိုးစေသည်, '(I) caused (the) branch of the tree to break.'

The student must not, however, be tempted to regard all verbs with ငေ affixed as Causative Verbs; thus in သူ့ကိုလုပ်လိုတိုင်းလုပ်ငေသည်, လုပ်ငေသည် means 'allowed to do,' and is not therefore causative: '(he) allowed him to do as he wished.' (see ငေ under 'Auxiliary Verbal Affixes.')

246. A large number of Verbs of State as well as Intransitive Verbs of Action are made transitive with a causa-

tive force by aspirating the initial consonant of the verb, or, if it has a corresponding aspirate, by changing it for such aspirate. A few examples are given below:—

*Intransitive.**Transitive.*

ကျသည်, 'to fall,'

စွသည်, 'to throw or put down.'

ကျန်သည်, 'to remain,' 'left out,'

စွန်သည်, 'to let remain,' 'to leave out.'

နိမ့်သည်, 'to be low,'

နှိမ့်, 'to make low,' 'to lower.'

ညွတ်, 'to be bent,' 'to stoop.'

ညွတ်, 'to bend,' 'to cause to stoop.'

## VERBS OF INCOMPLETE PREDICATION,

## ဝါစကမစုံကြိယာ။

247. Most Transitive Verbs in Burmese which take only one object make complete sense, and do not require any other word besides the subject and object.

All such verbs are called ဝါစကစုံကတ္တုသကမ္မကြိယာ, **Transitive Verbs of Complete Predication.**

248. There are, however, certain Transitive Verbs such as ခန့်, ခေါ်, ခေါ်ဝေါ်, သရတ်, မှည့်, လုပ်, ပြ, ထင်, မှတ်, &c., which, though they have an object, do not always or in some of their uses, make complete sense unless some word or words are added to them; as, အရေးပိုင်သည် မောင်တေကို စာရေးခန့်သည်, '(the) Deputy Commissioner appointed MOUNG HPE clerk;' ဤတရုတ်ခွေးဟုခေါ်သည်, '(we) call this animal (a) dog;' ကျွန်ုပ် သားကိုမောင်အပ်ဟုသရတ်သည်—မှည့်သည်, '(I) named my son MOUNG AT;' ပန်းထိမ်သည် ရွှေထိပ် ကံကောက်လုပ်သည်, lit. '(the) goldsmith made gold (a) bracelet' [= 'made gold into a bracelet']; သူသည် ရှင်ပြုသည်, lit. 'he makes (a) novice, probationer'

[='he enters on the state of a novice']; သင်ငါ့ကိုခွေးထင်သလော, 'do you *consider* me (a) *dog*?'

249. In these examples စာရေး, ခွေး, မောင်အပ်, ထက်ကောက် and ရှင် are the words used to make up the deficiency, and are in the same case as the nouns preceding them.

Verbs of this nature are called ဝါစကမရံ ကတ္ထု သကမ္မ ကြိယာ, **Transitive Verbs of Incomplete Predication**,<sup>1</sup> and the word or words added to complete the sense are called ဝါစကဇ္ဈိပူရဏသုဒ္ဓိ,<sup>2</sup> the **Complement** of the Predicate, and, since they relate to the *Object*, they are known as ကမ္မပူရဏသုဒ္ဓိ, **Objective Complements**.<sup>3</sup>

The Objective Complement in Burmese is always a noun or a gerund in ခြင်း။

250. In the same manner, Intransitive Verbs of Action and Verbs of State are either Verbs of **Complete Predication** or Verbs of **Incomplete Predication**.

251. The verbs ဖြစ်, ရှိ, and ဟုတ် in some of their uses, and the verbs of naming မည် and တွင် are of **Incomplete Predication**, and therefore require some word or words to make sense; as, မောင်အာသည်စာရေးဖြစ်သည်, 'Moung Hpe is (a) *clerk*' or 'Moung Hpe *became a clerk*.'

Here စာရေး is the Complement to ဖြစ်, and as it relates to the subject မောင်အာ, it is called ကတ္ထာပူရဏသုဒ္ဓိ, the **Subjective Complement**.

252. In parsing nouns used like စာရေး, say that they are in the Nominative case, subjective complement to the verb.

<sup>1</sup> These are called 'Factitive Verbs' by some English grammarians.

<sup>2</sup> Pāli ပူရဏ, 'completing,' 'filling,' and သုဒ္ဓိ 'word' = 'a word that completes.'

<sup>3</sup> Also called 'Factitive Objects.'



## Notes on some of the principal Intransitive Verbs of Incomplete Predication.

253. ဖြစ်—This has various meanings, *i.e.* 'to happen,' 'to take effect,' 'to accomplish,' 'to be practicable.' In these senses, it is a Verb of Complete Predication; *as*,

ဘာဖြစ်သလဲ 'what happens?' ထရပ်ပြည်တွင် စစ်ဖြစ်သည်, 'war takes place in China;' ဤသို့ လုပ်သဖြင့်မဖြစ်နိုင်, '(it) cannot be accomplished by (our) working thus;' ကျွန်ုပ်သားကိုဤကျောင်း၌အပ်ရန်မဖြစ်, '(it) is not practicable to place my son in this school;' ရွာသားတို့လိုက်လံကြလျှင် မည်သည် ဖြစ်သနည်း, 'what happened when (the) villagers pursued?'

In the sense of 'to accomplish,' it is often combined with ဖြောက်; *as*, ဤအမှု ဖြစ်မြောက်သည်, 'this business was successful.' It is also used as an Auxiliary Verbal Affix, and forms a part of the predicate verb to which it is attached. (*see* under 'Auxiliary Verbal Affixes.')

254. ဖြစ် also means 'be' and 'become.' When used with these meanings, it is a Verb of Incomplete Predication; *as*, (a) ငါဆရာဖြစ်သည်, 'I am a teacher' or 'I became a teacher;' (b) ဤတိရစ္ဆာန်မျောက်ဖြစ်သည်, 'this animal is a monkey.' The student will see from example (a) that ဖြစ် may mean 'be' or 'become' in the same sentence without anything to mark the difference. For its right meaning, therefore, he must look to the context. When used in the sense of 'be,' the verb corresponds to the copula of logic.

255. In simple negative sentences ဖြစ် invariably means 'become,' so that ငါဆရာမဖြစ် does not mean 'I am not (a) teacher,' but 'I did not become (a) teacher.' To convey the idea of 'be' in such a sentence, the verb ယုတ်, 'true' must be used in the place of ဖြစ်; *as* ငါဆရာမယုတ်, *lit.* 'I teacher not true' [= 'I am not a teacher.'] (*see* ယုတ်, *par.* 263.)

256. In negative subordinate clauses in which *concession* or *condition* is involved, ဖြစ် has the force of either 'be' or 'become,' but if 'be' is intended, it would be safer to employ ယုတ် instead to avoid ambiguity; *as*,

(i) ငါ့သူ ငွေမဖြစ် သော်လည်း။ပေး ကမ်း နိုင်သမျှ ပေးကမ်းသည်၊  
'although I *am* not (a) rich man, (I) give as much as (I) can.'

(ii) ငါ့ဆရာမဖြစ်လျှင်။လူမိုက်ဟူ၍ခေါ်ကြလေ့၌, 'if I *am* not [or 'if I do not *become*] (a) teacher (you) may call (me a) fool.'

In the first example, the force of ဖြစ် is clear, namely, that of 'be,' but in the second, the force is either that of 'be' or 'become.' The context will show its true meaning.

257. In sentences where the subject has the emphatic မှာ or ကား, the affix တည်း is often used in the place of ဖြစ်; *as*, ဤသူငယ်ကားငါ့သားတည်း, 'this child *is* my son.' (see တည်း, under 'Augmentative Verbal Affixes.')

258. ဖြစ် may have as its complement, a noun, a pronoun or a gerund in ဖြင်း။

259. ရှိ။—This means 'to be' in the sense of 'to exist,' and suggests *location*. Generally, it is a Verb of Complete Predication; *as*, ဤခိုရာမှာ သားတစ်ယောက်ရှိသည်, *lit.* 'in me *is* a son' [= 'I *have* a son']; ရန်ကုန်မြို့၌ရွှေတိဂုံစေတီရှိသည်, '(the) Shwe Dagôn Pagoda *is* in Rangoon.' But in some of its uses ရှိ is a Verb of Incomplete Predication, requiring, like ဖြစ်, a subjective complement; *as*, ဤစကားအကျိုးမရှိ, *lit.* 'this speech *is* no benefit' [= 'this speech *has* no benefit.'] Here စကား is the subject, and အကျိုး the complement to မရှိ။ မင်းကြီး၏သားတော်ကား သိနည်းအမည်ရှိ၏, *lit.* 'the king's son *is* Theinzin's name' [= 'the king's son *has* the name of Theinzin.'] Here သားတော် is the subject, အမည်, the complement, and သိနည်း is in apposition to အမည်။

260. In Burmese there is no verb equivalent to 'have' in the sense of 'to own,' but this notion is often implied by ရှိ as will be seen from the examples given above.

261. As a Verb of Incomplete Predication ရှိ takes chiefly as its complement, either a noun or a gerund.

262. Though the complements of ဖြစ် and ရှိ are chiefly nouns or noun-equivalents as shown above, any other word or words may be used to complete their predication; as, သင်ထိုပင်ပန်းရုံမျှသာဖြစ်ကြမည်—ရှိကြမည်, 'you will be *merely fatigued*.'

263. ဟုတ်, 'true.'—This is a Verb of Incomplete Predication when it is used to denote the fact that some person or thing named is or is not identical with the subject; as, သူသည် ဆရာ ဟုတ်ပါသည်, *lit.* 'he (a) teacher true' [= 'he is (a) teacher,' *i.e.* 'the fact that he is a teacher is true'] ဤတိရစ္ဆာန်သည်ခွေးမဟုတ်, *lit.* 'this animal dog not true' [= 'this animal is not (a) dog.']

264. When it is used to express merely the correctness or truthfulness of a thing, it is a Verb of Complete Predication; as, သူပြောသောစကားသည်ဟုတ်ပါ၏, 'the words he speaks [are] correct, true.'

265. The complement to ဟုတ်, as an Incomplete Predicate may be

(a) a Noun; as, မောင်တေသည်မြို့အုပ်ဟုတ်သည်, 'Moung Hpe is (a) *myóók*.'

(b) a Pronoun; as, ဤရုံးခွဲစာရေးကြီးသည်သင်မဟုတ်လော, 'is not the head clerk in this office *you* ?'

(c) a Gerund; as, ငါ့အလုပ်သည်ထွက်ခြင်းမဟုတ်, 'my work is not *sawing*.'

266. ဟုတ် is also used for the expression of belief or certainty; as, ဟုတ်သည် or ဟုတ်ကဲ့, 'yes,' 'yea,' 'just so,' 'true.' For the ex-



pression of disbelief or denial, မဟုတ် or မဟုတ်ဘူး (in the colloquial) is employed, corresponding to 'no,' 'not,' 'nay,' 'not so.'

267. မည်—From this is formed the noun အမည်, 'name.' There is no single verb in Modern English exactly corresponding to it, but its meaning may be expressed with sufficient accuracy by the use of 'is or was named' or 'is or was termed;' as, အင်္ဂလိန်နိုင်ငံ၏မြို့တော်သည်လိမ့်မည်၏, 'the capital of England is named London.' The student should be careful to note that though မည် and 'is named' are both incomplete predicates conveying the same meaning, မည် is an **Intransitive Verb**, whereas 'is named' is **transitive in passive use**<sup>1</sup> The O. E. 'hight' ('is or was called') corresponds as nearly as possible to this verb. The meaning of မည် may also be conveyed in English in a round about way, that is, by the use of the words 'has or bears the name of.'

The complement to မည် may be

(a) a Noun; as, ဤတိရစ္ဆာန်ခွေးမည်၏, 'this animal is termed (a) dog.'

(b) a Gerund; as, ဤအထုပ်သည်ကုန်သွယ်ခြင်းမည်၏, 'this work is called *trading*.'

268. In such a sentence as လိမ့်မည်သောမြို့တော်သည်အလွန်ကြီးကျယ်၏, '(the) chief town which is termed London is very great,' မည် has the same force as that already explained, **only that it belongs to an Adjective Clause.**

269. In ခွေးမည်သည်ကားဟောင်းတတ်၏, မည် in combination with သည်, has the force of an adjective, 'dog so named barks.' ခွေးမည်သည် is really an Adjective Clause with the noun it limits in ellipsis, thus, ခွေး မည် သည် (or သော) [ခွေး] ကား ဟောင်းတတ်၏, *lit.* 'dog which is termed dog barks' [= 'that which is termed dog barks.'] The

<sup>1</sup> The student will see later on that in Burmese, Transitive Verbs do not admit of a Passive use.

noun qualified being the same as the noun in the clause, it is not necessary to mention it again, hence the construction stands as shown. The use of မည် in this manner has the effect of **bringing into greater prominence the subject introduced in the proposition**: omit မည် from the example given and note the difference. This form of construction is usually employed when describing or defining a thing. In parsing ခွေးမည်သည်ကားဟောင်တတ်၏, say that ခွေး is subject to ဟောင်, and မည်သည် a Verbal Adjective qualifying ခွေး။ The following example further illustrates this use of မည်။ ဤပြည်စည်း၊ မိမိ မည်သည်လည်းရန် သူနှင့်ဆက်ဆံခြင်းကြောင့် အသီးသီးသောသရက် ပင်နှင့်တူ၏, *lit.* 'this country's wealth so named,' &c.

The verb တူ 'to say,' 'declare,' when used intransitively may take the place of မည် in all its uses. (*see par. 271.*) ဆို another transitive verb meaning 'to say,' 'speak' is also used intransitively like မည် in adjective clauses; for example, ခွေးဆိုသောတိရစ္ဆာန်, 'the animal which is *spoken of* as, [= *is named*] dog;' and as a Verbal Adjective in such a phrase as ခွေးဆိုသည်ကား။ It cannot, however, be used as a principal verb like မည်, thus we cannot say, ဤတိရစ္ဆာန်ခွေးဆို၏။ As a principal verb it is *invariably transitive*.

270. တွင်။—This has the same force as မည်, namely, 'is named,' but cannot be used as a verbal adjective. Its complement is always a noun, generally a Proper noun; as, သူသည်မောင်မြတွင်၏, 'he is named Mounng Mya.' မောင်မြတွင်သောသူသည်, 'he who is named Mounng Mya.' This verb is sometimes preceded by အမည် 'name;' as, သူသည်မောင်မြအမည်တွင်၏, 'he is named (the) name Mounng Mya.' Here အမည် is the complement, and မောင်မြ is in apposition to အမည်။

### Notes on the Verb တူ။

271. This verb is used intransitively as well as transitively. As an Intransitive Verb, it resembles မည် both in meaning and usage as the following examples will show:—

(a) တည်ကြည်သောမင်းသည်မြတ်သောမင်းဟူ၍, '(a) king who is of steadfast mind is declared—named—called (an) excellent king.' This use of ဟူ, *i.e.* as a principal verb, is now rarely met with.

(b) လံဒီဟူသော မြို့သည် အင်္ဂလန်နိုင်ငံမြို့တော်ဖြစ်သည်, 'the town which is called London is the capital of England.'

(c) ခွေးဟူသည် ကား ဟောင် တတ်၍, 'the dog so-called barks,' ['that which is called dog barks.']

လုံ့လဟူသည်ကိုကောင်းစွာအားထုတ်အင်လွှ၍, *lit.* ' (we) should well exert diligence so called ' [= ' (we) should endeavour to practise well that which is called diligence. ']

272. As a Transitive Verb, ဟူ commonly occurs in sentences where the reason or cause of a fact is first assumed to be asked for, and the answer containing the reason or cause is given next. For example, အဘယ်ကြောင့်နည်းဟူမူကား, ' " Why ? " (you) may say,—' if (some one) says, " why ? " ' The subject to ဟူ in such a sentence is always understood, and may be a Pronoun of the second person, သင်တို့ for instance, or the Indefinite Numeral Adjectival Phrase တယောက်ယောက်, 'some one,' used pronominally. The object to the verb is the group of words in the form of a question supposed to be asked. In the above example အဘယ်ကြောင့်နည်း is an Interrogative Adverb, with the verb it modifies understood, the whole forming the object to ဟူ။

The following extract will further illustrate this. The verb understood is placed within brackets :—

ယခုအရှင်မင်းကြီးဆိုတော်မူသောစကားကိုကျွန်ုပ်မနှစ်သက်၊ အဘယ်ကြောင့် [မနှစ်သက်သ] နည်းဟူမူကား။ မိန်းမတို့မည်သည်ကား များစွာ လှည့်ပတ်တတ်သောမာယာလည်းရှိ၍, ' I do not like the words which your Majesty speaks. " Why [do (you) not like (them) ? ] " (you) may say. Women so-called,' &c. (သင်) ဟူမူကား is a suppositional clause. The



use of ဟူ in suppositional clauses, is also seen in အဘယ်ပုဂ္ဂိုလ်မဆို ထုတ်ပြောသောအခါသည်ဟူကတော့ဆောင်ရွက်မည်, 'what, Brahminee! that being the case, if you declare that you have (the) wish, I will undertake (it.)'

273. Combined with ခေါ် in its abbreviated form ချီ, ဟူ forms the adverb ဟူချီ, meaning 'declaringly,' 'namely,' 'to wit.' It is sometimes used with Intransitive Verbs but more frequently with Transitive Verbs, especially the verbs of 'saying,' 'naming' 'calling,' 'thinking,' ပြော, ဆို, ခေါ်, သမုတ်, မှည့်, ကြံ, &c. While it modifies the verb to which it is attached, it shows that the word or words immediately preceding it are either

(a) The **Subjective Complement** to the verb; as, ထိုမင်း၌အရိက္ခနက မင်းသားပေါ်လစနကမင်းသားဟူ၍ သားတော် နှစ်ပါး ရှိ၏, 'lit. 'in that king were two sons, namely "Arittha Janaka Prince" (and) "Pola Janaka Prince" ' [= 'that king had two sons namely,' &c.]

or (b) the **Objective Complement** to the Verb; as, သူ့ကိုမောင်ဘေဟူချီခေါ်သည်, ' (we) call him *declaringly* Mounng Pe.'

or (c) the **Object** to the verb; as, သူက မလာဘူးဟူ၍ ပြောသည်, 'he says, *declaringly* " (I) am not coming "' or 'he says *declaringly* that (he) is not coming.'

274. It will be seen that ဟူချီ in (c) corresponds in English to either the inverted commas used in *Oratio Recta* (Reported Direct Speech) or 'that' in *Oratio Obliqua* (Reported Indirect Speech.) ဟူ which is the contracted form of ဟူချီ is used precisely in the same way. It will be understood from the foregoing explanations that the function of ဟူချီ or ဟူ is threefold :—

(a) It modifies the verb showing manner,

(b) It marks quotation.

(c) It serves as a connective between nouns or noun clauses and verbs.

It should, therefore, be parsed as a *Conjunctive Adverb*.

It will be seen that this ဟူ၍ or ဟု, though used adverbially, preserves its inherent signification of 'to say, declare;' so that when employed to mark quotation, the verb that usually follows it may occasionally be dispensed with.

The extracts given below are in illustration of this. The verbs understood are shown within brackets :—

ငါတို့သည်လည်းဤသရဒ္ဒရာအလယ်၌ ကမ်းသို့ရောက်နိုင်ဘွယ်မရှိတကားဟု[အောက်မေ့လျက် 'bear in mind,' 'think']အကယ်၍လုံ့လကိုဪ့ချော့ခြားအံ့။ (*Maha Janaka*, p. 33.)

ယခုမင်းသားမှတ်သားကမ်းကိုမမြင်သောမဟာသမုဒ္ဒရာ၌ ကူးသည့်ဟူ၍ [ဆိုလျက် 'say'] လုံ့လနေရာကျပါအံ့ လော။ (*Maha Janaka*, p. 33.)

ထိုအခါ သိကြားမင်းသည် လူပြည်သို့ရှုကြည့်ဆင်ခြင်လတ်သော်။ ယခုယောက်ျားမြတ်သည်ဟိမဝန္တာသို့ဝင်၏။ ထိုယောက်ျားမြတ်အားနေရာသစ်မီးတို့ကိုဖန်ဆင်း၍ပေးအံ့သောဌာလျှောက်ပတ်၏ဟု [ကြံ၍ 'conceive,' 'design']ဝိသကြိုနတ်သားကိုခေါ်ပြီးလျှင်, &c. (*Vessantara*, p. 79.)

Before parsing or analysing such sentences as the above, always complete the structure by supplying the verbs in ellipsis.

It sometimes happens that a quotation is contained within another, making the repetition of ဟူ၍ or ဟု necessary; as, သူကလာမည်ဟုမပြောပါဟုဆိုသည်, he said, 'I did not say, "I will come."' The first ဟု is, however, usually omitted for the sake of euphony; as, သူကလာမည်မပြောပါဟုဆိုသည်။ The following affords another good example of this :—

အဘယ်မဉ္ဇိ။ သင်ရှုစမ်းလော့။ သင့်ခမည်းတော်၏စံရာဖြစ်သောစေ  
 ဟုတ္တရာနေပြည်တော်သည်အထွန်နှလုံးမွေ့လျော်တွယ်ရှိ၏ [ဟု] ငါထင်  
 သည်ဟုဆို၏။ (*Vessantara*, p. 65.)

It may be observed that this adverbial use of the verb is one of the peculiarities of the language. ဟူ, as we have explained, is a verb, and ခြံ is a conjunction. Through being habitually combined with each other, and put to the definite use here shown, these two words have come to be regarded not as separate parts of speech with distinct functions of their own, but as a compound word limiting adverbially the verb to which it is prefixed. In English we have similar instances of words which, through being restricted to some definite use, have lost their original character, and become other parts of speech. Of these we may mention the verbs 'except,' 'respecting,' 'notwithstanding' 'touching,' 'concerning,' 'during' 'saving,' 'save' which, as the student knows, are now prepositions.

The verb ဆို is sometimes used like ဟူ; as, သူကိုမောင်ဘေဆို၍ ခေါ်သည်။ ထိုထိုက်ကို ဒုတိယထိုက် ငယ် ဆို ခြံပိုင်းခြားထားသည်။ Certain other verbs, implying *increase* and *decrease*, such as သာ, ထွန်, ပို, ထိုး, ပို, လျော့, are also put to an adverbial use in the same way. They have already appeared under 'Comparison of Adjectives' and are included among the Adverbs of Degree. The verb ထွန် however requires care. When it means 'to pass' in the sense of 'to go beyond, over' it must not be parsed as an adverb; it has then a strictly literal force and does not lose its character when placed before ခြံ, as in မင်းသားသည် \* \* \* လင်းယဉ်ထိုင် ဖျားမှရန်လေသော်။ ခွန်အားကြီးတော်မူခြင်းကြောင့်။ ငါးထိပ်တို့ စားရာ ကိုထွန်၍။ တဥာ ဘခန့်လောက်သော အရပ်သို့ ကျလေ၏။ 'when the prince jumped off from the top of the mast, he, on account of his great strength, *passed over* the feeding-place of fishes and turtles, and fell at a place about one ôkthaba (distant.) Here ထွန် should be parsed as a verb, and ခြံ as a conjunction.



The verb ဆို with ရှိ attached, when preceded by ဟု, retains the original function of a verb, and ရှိ must be treated as a conjunction; as, တူးလေ့ဟုဆို၍တူးတော်စေ၏, ' (he said (declaringly) " dig," and made (them) dig (it) up.'

### THE ADVERBIAL ACCUSATIVE.

275. Many Intransitive verbs have, besides their subject, a noun (usually qualified by some adjective) placed before them to denote **duration** or **point of time**, **extent of space**, **cost** or **value**, **amount**, **attendant circumstances**; as, (a) ထိုအရပ်၌ ကျွန်ုပ်တို့ ခုနစ်ရက်နေခဲ့သည်, 'we stayed *seven days* at that place;' (b) ကျွန်ုပ်တို့ ခရီးတိုင်သွားသည်, 'I went *one mile*;' (c) ဤခြင်းငွေ ၂၅၀ တန်သည်, 'this horse is worth *250 rupees*;' ထူတနေ့လုံးအိပ်သည်, 'he slept *all day*,' စာမေးပွဲသည်သုံးရက်ကြာသည်, 'the examination lasted *three days*.' The nouns so used are in the Accusative case, and modify the verb like an adverb. In English grammar they are called **Adverbial Accusatives** or **Objectives**. In Burmese they may be called ကြိယာဝိသေသနာ။

The omission of the Locative postposition ရှိ or တွင် from nouns denoting time, and the use of the Ablative က instead of ရှိ or တွင် (see par. 97 under (ii) (b)) practically gives these nouns the force of an Adverbial Accusative; to simplify matters, therefore, they may be parsed as such.

276. The verb ရှိ may also have a noun used in a similar manner; thus, ဤ အရပ်၌ ကျွန်ုပ်တို့ ခုနစ်ရက်ရှိပြီ, 'we have been *seven days* at this place.' Here ခုနစ်ရက် does the same kind of work as the ခုနစ်ရက် in example (a) above. It denotes *duration of time*, and modifies ရှိ။ It should not be confounded with nouns used like အကျိုး in the example given in par. 259.

In that case သက္ကိး is used to complete the sense, and does not in any way imply *duration* or *point of time*, *extent of space*, *cost*, *value* or *amount*.

## INFLEXION OF VERBS.

277. Verbs are inflected to signify differences of **Voice**, **Mood**, **Tense**, **Person**, and **Number**.

278. The purpose served by inflexions and auxiliary words in other languages to mark these differences is served in Burmese by particles affixed to the verb. These particles, from being used exclusively with verbs, have received the name of **Verbal Affixes**. In Burmese they are called

ကြိယာပစ္စည်းစကား။

### I. VOICE.

279. In most languages Transitive verbs have two voices, the **Active** and the **Passive**, but in Burmese, verbs have only one voice, namely, the **Active**; *as*, သူ့ကိုခေါ်သည်, 'I called him.'

280. In English the construction shown in the example can be changed to 'he is called by me,' where the object 'him' becomes the subject of the affirmation in the passive form. In Burmese no such variation is admissible; hence, there is no **Passive Voice**.

281. The Passive form affords a convenient means of making a statement in which the naming of the doer or agent is not always easy owing to lack of information, or is considered to be of no consequence; *as*, 'this book was printed last year.' The same idea may be expressed in idiomatic Burmese by omitting the subject and mentioning only the object to the verb; thus, ဤစာအုပ်ကို ယမန်နှစ်တွင် ပုံနှိပ် လေ သည်, but this construction, though conveying to our minds the same meaning,

does not in any way make the verb ပုံနှိပ် passive, as the following literal translation will show :—

ဤစာအုပ်ကို	ယမန်နှစ်တွင်	ပုံနှိပ်လေသည်။
'this book [object]	in last year	printed' = ['I, we or they
printed this book last year.']		

This construction is peculiar to the language, and is of frequent occurrence.

282. It is said that a Verb of State such as those shown in par. 246. can be used to compensate for the absence of the Passive Voice, thus ကျ 'to fall,' (not 'is fallen') is given as the passive use of ချ 'to cause to fall,' 'to place down.' If this is correct, then ကျသည် would be 'is fallen' as in 'the book *is fallen by me*,' which is nonsense.

It is evident that this idea arises from a misconception of what Voice really means. It is defined as 'the function of indicating whether the subject of speech is actively related to the activity denoted by a verb, or is the passive object of that activity;'¹ hence 'only Transitive Verbs are capable of assuming this function.'¹ Now the verb ကျ is *intransitive* and cannot under any circumstances assume a passive function. Such forms, therefore, as ကျသည်, 'falls,' ကျပြီ, 'is fallen,' ကြောက်သည်, 'is afraid,' နစ်သည်, 'sinks,' ပွင့်, 'opens' in which the verbs are intransitive are no more passive than are 'is come,' 'is arrived' &c., in English, though they appear to be so.

283. Again, it is said that the verb ခံ is sometimes used to give a passive idea, as in သူသည်ငါ့အပျက်ခံရသည် or သူသည်အပျက်ခံရသည်, 'he suffered [or had to suffer] my beating.' Since သူ is subject, ခံရသည်, predicate (Transitive) Verb, and အပျက် a verbal noun (from ပျက် 'to beat') object, it is not quite clear where the passive idea comes in. The verb ခံ is active, and used like any other Transi-

¹ Steel's *English Grammar and Analysis*, pp. 53, 54.



tive Verb, and အရှိက်, being a verbal noun has no power of affirmation. Surely it cannot be urged that the idea comes from ခံ because it happens to mean, 'to suffer.' If the above sentence gives a passive idea of the active ငါ့သူ့ကိုရိုက်သည်, 'I beat him,' what then is the active form of သူသည်ဒုက္ခခံရသည်, 'he had to suffer misery,' where ခံ is used with the same meaning? The fact is the sentences သူသည်အရှိက်ခံရသည် and ငါ့သူ့ကိုရိုက်သည်, are two separate idiomatic constructions in the active, and the one is not a variation of the other.

284. The above illustrations are deemed sufficient to show that the Burmese verb, in any sentence whatsoever, **is always in the Active Voice.** This being the case, no distinction of Voice is recognised in Burmese, in fact, it is absolutely unknown to native grammarians. In parsing verbs, therefore, Voice need not be given.

## II. MOOD, နယ<sup>1</sup>

285. Correctly speaking, there are in Burmese only two finite moods or modes in which the action or state expressed by the verb is represented, namely, the **Indicative** and the **Imperative.** The **Subjunctive Mood** is merely the conditional form of the Indicative, commonly indicated by လျှင်၊ မိုဃ်းစွာသည်, 'it rains,' is unconditional; မိုဃ်းစွာလျှင်, 'if it rains,'<sup>2</sup> expresses the same fact put in the form of a condition.

286. A verb in any of these Moods is called အာချာကြိယာ, **Finite Verb**, and the verbal affixes used for the purpose of denoting them are called ကြိယာနယပစ္စည်းစကား, **Modal Affixes.**

In Burmese, that form of the verb, generally known as the **Infinitive Mood**, does not exist, nor are there any **Par-**

<sup>1</sup> This is a Pál word meaning 'mode,' 'method.' The Burmanized form is နည်း။

<sup>2</sup> We do not give the form 'If it rains,' as it is now nearly extinct in good modern English.

tics. There are, however, the **Gerund**, and the **Gerundial Infinitive** which marks purpose.

### THE MOODS AND THEIR AFFIXES.

287. **The Indicative** ဥဒ္ဓိယနယ။<sup>1</sup> This Mood is used in making an assertion. There are, however, no distinct affixes to mark it, because the **Affixes of Time** or **Temporal Affixes** as they are called, which, besides expressing time, have also an affirmative or assertive force, are sufficient for the purpose.

288. Under this Mood are included three other forms, namely, the **Negative**, ဝဋိယော, the **Interrogative** ပုဆိ and the **Honorific**, ဝါရဝ။ The **Negative Form** is generally indicated by မ prefixed to the verbal-root; as, သူမသွား 'he does not go;' the **Interrogative Form** is expressed by certain affixes placed after the Temporal affixes; as, ထူသွားသလော, 'does he go?' and the **Honorific Form** is used when an exalted personage is spoken of, and is marked by တော်; as, မင်းကြီးပြုံးတော်မူသည်, 'the king smiled.' The **Honorific Form** may occur in both the Interrogative and Negative forms; as, မင်းကြီးပြုံးတော်မူသလော, 'did (the) king smile?' မင်းကြီးပြုံးတော်မမူ, ('the) king did not smile.' The **Interrogative form** may be used in the Negative; as, မင်းကြီးပြုံးတော်မမူသလော, 'did not (the) king smile?' These forms will be discussed in detail after we have dealt with the Tenses.

289. The Temporal Affixes alluded to above are also called **Assertive Affixes**, and are of no little importance in the Burmese language, for **without them there would be no assertion.**

<sup>1</sup> ဥဒ္ဓိယ, a Páli word, implying 'indicating' 'declaring.'

Whatever other verbal affixes may be used, the verbal root always requires an assertive affix to be fully capable of predicating. The following example will make this clear:—

သွား, a verbal-root implying 'go;' ဝံ့ an Auxiliary Verbal Affix signifying 'dare,' and ကြ the verbal affix of the Plural Number, form သွားဝံ့ကြ which however **makes no assertion, conveys no full meaning and is not a predicate** until an assertive affix is added, thus သွားဝံ့ကြသည်, '(they) dare to go.'

The Imperative Mood, and in some cases, the Negative form of the Indicative are the only two instances in which the verb predicates without the aid of an Assertive Affix. In subordinate Adverbial Clauses, the assertive affixes are, in many cases, absorbed by the conjunctions which are attached to the predicate verbs.

It is due to this assertive power of these Temporal Affixes that adjectival roots are so easily converted into verbs with a full predicative force.

**290. The Subjunctive, သိ သ ဟ နှ ဟ,<sup>1</sup>**—This, in Burmese, is employed to express (a) condition, (b) contingency, (c) supposition, doubt or uncertainty, (d) purpose. The finer distinctions between an assumed fact and a mere conception of the mind are not observed by the Burmese.

The following affixes (which are really conjunctions and classified as such) are used in the place of the assertive affixes to indicate this mood:—

**လျှင်**—This is the most common Subjunctive Affix equivalent in force to the Subordinate Conjunction 'if' or the

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<sup>1</sup> သိသဟ, a Páli word implying 'doubt.'



conditional 'should.' It implies *condition, contingency, supposition, uncertainty*; as, မိုးသည် ရွာသို့ မလာနိုင်ပါ, 'if it rains, I cannot come;' မိုးမရွာသဖြင့် အိမ်သို့လာ, 'if it does not rain come to my house.'

လျှင် also denotes *time* and is equivalent to 'when;' so that such a sentence as မိုးမရွာလျှင် ကျွန်ုပ်ပြန်လာမည်, may mean 'if it does not rain I will return' [condition] or 'when it does not rain I will return' [point of time]. Owing to this dual signification there is always a possibility of an ambiguity in the use of this affix. The difference can only be determined by looking well to the context.

**သော်**—This word, which has the same force as that of **လျှင်**, is used chiefly to express a *point of time*, but is sometimes used as a Subjunctive Affix, as in သူလာသော် ကျွန်ုပ်တို့ဝမ်းမြောက်မည်, 'if he comes we shall be glad.'

**က** is another Subjunctive Affix frequently met with. It is usually joined to **ချေ**, and the two together express *contingency, doubt or uncertainty* very much like **လျှင်**, but in a greater degree; as, ကျွန်ုပ်သွားချေက, 'should I go,' or 'if I should go.'

By prefixing **ရ** to any of the Subjunctive Affixes mentioned above, the notion of 'obligation' or 'opportunity' is given; as, ကျွန်ုပ်သွားရလျှင်—သော်—ချေက, 'if I have to go' [= 'if I have the opportunity to go'] (see **ရ** under 'Auxiliary Affixes.')

**291.** The conjunctions **မူ**, **မူကား**, **တမူကား**, **တပြီးကား**, **မှ**, **မှသာ**, **မှသာလျှင်**, **သော်မှ**, **သော်က**, **မ . . . ခဲ**, **အောင်** also denote the Subjunctive Mood. These will be dealt with under their proper heads.

မှတ်ချက်, it will be noticed, is also a Nominative case-postposition used in marking contrast and emphasis. When employed as a Subjunctive Affix, it expresses condition without losing its contrasting and emphasising force.

292. There is a peculiar way of expressing future contingency, and that is by using a verb in the future tense preceded by the same verb with ကောင်း affixed; *as*, လာကောင်းလာလိမ့်မည်, '(he) will possibly come' [= '(he) might come.'](see လိမ့်မည် under 'Tenses,')

293. The Subjunctive is never used in a Simple Sentence, and in a Complex Sentence, is found in the Subordinate Clause only. The construction just shown (par. 292) forms, however, an exception, for with it the Subjunctive may be employed in a Simple Sentence as well as in both the Principal and Subordinate Clauses; *as*,

*Simple Sentence.*—ယနေ့သူသေကောင်းသေလိမ့်မည်, 'he may die to-day,'

*Complex Sentence.*—မိုးဗန်းမရွာလျှင် (Subord. Cl.) သူလာကောင်းလာလိမ့်မည် (Principal Cl.) 'if it does not rain he might come.'

294. The future affix ခဲ့ is sometimes used with a subjunctive force. For an explanation of this use the student is referred to par. 327 (2) where it is fully discussed.

295. The Subjunctive Mood has two other forms; the **Negative** and the **Honorific**; *as*, သူမသွားလျှင် 'if he does not go;' မင်းကြီးခေါ်တော်မူလျှင်, 'if (the) king calls.' The Honorific may be used in the Negative; *as*, မင်းကြီးခေါ်တော်မမူလျှင်, 'if (the) king does not call.'

296. From what has been exemplified above, we see that in Burmese, the verb in the Principal Clause on which the Subjunctive Clause is dependent, may be in the Indicative,

Imperative or Subjunctive, and that the Subjunctive Mood is used mainly with reference to the Future. The Present and Past uses are, however, sometimes met with, as in သင်ငါ့မိတ် ခင်ပွန်းဖြစ်လျှင်ငါ့ကိုသနုကယ်မသေ, 'if thou art my friend help me now; ငါ့ပြောသည်ကို အထက်ကသင်နားထောင်လျှင်။ ဒုက္ခ မရောက်, 'if you had listened to what I said before, you would not have got into trouble.'

**297. The Imperative, အာ ကတ္တိ နယ။**<sup>1</sup>—This, in Burmese, is the expression of desire and application as well as of command, and, therefore, includes the **Optative** and **Precative Forms**. It is chiefly used in the second person, but, as we shall see further on, it may be used in the first and third also.

**293.** A verbal root spoken to a second person forms a very strong and peremptory command. It is used only by persons in authority to their inferiors, or by those who, through anger or displeasure, assume a tone of authority over others.

**299.** The affixes given below are also employed to indicate this Mood:—

သေ့, တေ့။—သေ့ the written form, and တေ့ the colloquial, are always used in the second person and imply a direct command; as, သွားသေ့, 'go (thou);' စားတေ့, 'eat.'

These affixes have also a *permissive* force, so that သွားသေ့ and စားသေ့, imply not only a command but permission also; '(you) may go;' '(you) may eat.' (see တေ့ under 'Augmentative Affixes.')

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<sup>1</sup> အာကတ္တိ, a Páli word implying 'command,' 'injunction.'



**နှင့်** or **လင့်**—This is a prohibitive Imperative affix, and is attached to a negative verb in the second person; *as*, **မပြောနှင့်**, ‘don’t tell.’ Preceded by **ပါ**, a verbal affix implying politeness or courtesy, it loses its harshness, and assumes a precative force; *as*, **မပြောပါနှင့်**, ‘please don’t tell.’ **လင့်** is the literary form of **နှင့်**. It is sometimes used as a precative, especially in the invitation to listen; *as*, **နာလင့်ကုန်**, ‘listen (ye).’

A strong prohibitive imperative may be expressed by simply affixing **ရ** to a verbal root preceded by **မ**; *as*, **သင်မသွားရ**, ‘you must not go;’ **သူတို့မနေရ**, ‘they must not stay.’ As shown, this form may be used in either the second or the third person. It is usually employed in official orders. (*see* **ရ** under ‘Augmentative Verbal Affixes.’)

**လိုက်** which is a verbal root implying ‘follow,’ ‘pursue,’ ‘accompany,’ ‘practise or observe as precept,’ is used with an imperative verb to give the additional force of ‘execution;’ *as*, **စားလိုက်**, ‘eat,’ [*i.e.* ‘follow out the act “eat.”’] Its use is, however, almost entirely confined to colloquial speech, where it gives a peremptory command.

**စေ**—This is explained under ‘Auxiliary Affixes.’ When a verbal root ends with this affix, it implies a direct command given to a second person but affecting a third person; *as*, **သွားစေ**, ‘make (him) go,’ ‘cause him to go.’ This form is used chiefly in official orders. The insertion of **မိ** or **မိလေ** between this affix and the verbal root changes the command into an entreaty for permission or leave, addressed to a second person on behalf of a third person; *as*, **သွားမိစေ** **သွားမိလေစေ**, ‘(you) please let (him) go.’ By placing **ရ** between **မိ** and **စေ**, the third person on whose behalf the supplication is made is changed to the first person, *i.e.* the suppliant himself; *as*, **သွားမိရစေ**, ‘please let (me) go.’

The affix တော့ may be added to စေ to strengthen the permissive force; *as*, အချင်းတို့။ ငါကားသင်တို့မင်းသမီးကိုလူမိန်းမမှတ်၍ သွားမိသည်။ ဘီလူးမတကား။ ဤမျှသာပြောပါရစေတော့, “my fellows, as for me, I unwittingly went because I thought your princess was a woman. (She) is an ogress! Please permit (me) to say thus much only.”

စို့.—This affix is used only in the first person plural, to denote the Optative Form of the Imperative Mood; *as*, သွားကြစို့, ‘go (we)’ [=‘let (us) go.’] This is purely colloquial; in the written style such forms as သွားကြအံ့, သွားကြကုန်အံ့, ‘(we) will go’ are employed, but these are not true instances of the Imperative : they merely serve as substitutes for it.

300. စေ or ပါစေ, when prefixed to သော and used with a verbal root, expresses an earnest wish for an event to happen; *as*, သင်ကောင်းစားပါစေသော, ‘may you be prosperous!’ သင်အသက်ရှည်ပါစေသော, ‘may your life be long!’ သေကြေပျက်စီးပါစေသော, ‘may (he) die (and) perish!’ This form is used in expressing either benediction or imprecation. In benedictory utterances at the close of a religious discourse စေသတည်း is often used instead of ပါစေသော; *as*, ငါတို့အား ကောင်းကြီးမင်္ဂလာဖြစ်စေသတည်း။ (see တည်း under ‘Augmentative Verbal Affixes.’) ပါစေသော is sometimes written ပါစေသောံ to indicate prolonged articulation.

301. In addition to the Imperative affixes explained above, the Definitive Temporal Affix နဲ့, and certain of the Augmentative Verbal Affixes, Emphatic Affixes, and Auxiliary Affixes are now and again combined with a verbal root and used with an imperative signification. These combinations have the effect of moderating the harsh and authoritative tone which the verb used by itself conveys. The affixes alluded

to, which are chiefly employed for this purpose, are ချေ, ရစ်, ပါ, ဆေ, တိ, ခိုး, လှည့်။ Some of these affixes are combined in various ways with one another or with the true Imperative Affixes and used with a verbal root to express entreaty or command tempered with courtesy. The meanings and uses of these affixes will be found fully explained further on.

The Imperative Mood has, like the Subjunctive, the Negative and the Honorable Forms: as မသွားရ, '(you) do not go' [= '(you) must not go']. အရှင် မင်းတီး မိန့်တော် မူပါ, 'speak, Your Majesty'. The Honorable may be used in the Negative; as, ကိုယ်တော်ကြွတော်မမူပါနှင့်, 'do not your Highness go.'

### THE VERBAL NOUN OR GERUND, ကိတ်နာမ်။

302. Under 'Abstract Nouns' we noticed two ways in which a verb can be used as a noun: one by affixing ခြင်း and the other by prefixing အ to the verbal root. These forms, though derived from a verb, can neither affirm nor command, but simply name the action (or state) like a noun, and have, therefore, the force of a noun as well as of a verb. In Burmese they are called ကိတ်နာမ်, and in English we may call them **Verbal Nouns** or **Gerunds**.

In English a distinction is made between a Verbal Noun and a Gerund, the former being known by its taking 'the' before it and 'of' after it. In Burmese there is no such distinction, so that it is immaterial by which name the noun is called. But, since there are two forms of the noun, and their functions are not exactly alike, it would be well, as a means of distinguishing them, to apply the term **Gerund** to the one in ခြင်း, and **Verbal Noun** to the one in အ။



Again, in English we have the Simple Infinitive with *to*, which under the various names of Noun Infinitive, Substantive Infinitive, Phrasial Infinitive, is often used as a noun. In Burmese, the Gerund in ခြင်း also serves as its equivalent.

### THE GERUND IN ခြင်း။

303. This is always an abstract noun, and, in function, corresponds to the Noun Infinitive, the Gerund, and the Verbal Noun in English as shown in the following example :—

ဂဏန်းသင်္ချာကိုသင် ကြားခြင်းသည်မခက်	=	{	'to learn Arithmetic is not hard'	... Noun Infinitive.
			'learning Arithmetic is not hard'	... Gerund.
			'the learning of Arith- metic is not hard'	... Verbal Noun.

304. As a Noun, this Gerund may be

(a) the Subject (Nominative Case) to some verb or adjective used as a verb); *as*, ခရီးသွားခြင်းပင်ပန်းသည်, 'travelling is tiresome.'

(b) the Object (Accusative) to some verb (transitive); *as*, သူ့ရေကူးခြင်းကိုသင်သည်, 'he learns swimming.'

*Note.* Sometimes for the sake of brevity, when a Gerund occurs as Object, the affix ခြင်း and the Accusative postposition ကို are omitted; *as*, သူ့ရေကူးသင်သည်။ When parsing, these omissions should be supplied.

(c) the Complement to some verb (intransitive); *as*, သူ့အလုပ်သည်စာကိုကူးရေးခြင်းဖြစ်သည်, 'his work is copying letters.'

In addition to the Nominative and the Accusative postpositions, it may take all the postpositions of the other cases

(except those of the Dative<sup>1</sup>) as well as the postpositions အလိုက်, အတိုင်း, အလျောက်, အရ, and the postpositional phrases နှင့်အညီ, မှတပါး, &c.

It may also be qualified by an adjective, or a noun or pronoun in the Genitive case; *as*, ဖြတ်သားသောတတ်ခြင်းသည် ကောင်း၏, 'distinct reading is good;' သူ၏သွားခြင်းသည်သင့်မြတ်၏, 'his going is opportune.'

**305. As a Verb**, it can take (if from a transitive verb) an object (direct or indirect), and may be modified by an adverb or a phrase having the force of an adverb: *as*, အစားအစာကို (object) လျင်မြန်စွာ (adverb) စားခြင်းသည်လူ၌ရောဂါဖြစ်စေတတ်၏, 'eating food fast is wont to cause disease in man.'

### THE VERBAL NOUN IN အ။

**306.** The nouns that fall under this head differ in function from those formed with ခြင်း။ Some of them always have an abstract meaning, while others are employed entirely in the concrete application. Of those which are abstract, a few are used in the concrete also. The following examples are given in illustration :—

*Purely Abstract :—*

အပြောအဆို, 'manner of speaking,' 'speech.'

အစီအစဉ်, 'order,' 'arrangement.'

အမုန်း, 'hatred.'

အအိပ်, 'sleep.'

အနေ, 'state,' 'condition.'

<sup>1</sup> The Dative postposition ဌါ is, however, used with a Gerund, but the construction does not have a substantival signification, forming as it does a Gerundial Infinitive marking purpose.

အဖြစ်, 'being,' 'state of being or existing.'  
 အသွား, 'going,' 'gait.'  
 အတတ်, 'science,' 'skill.'

*Purely Concrete:—*

အဆင့်, 'that which is placed above another,' 'a shelf,'  
 'a step,' 'a storey.'  
 အသိ, 'an acquaintance,' 'one known to another.'  
 အသီး, 'what is borne,' 'fruit.'  
 အတုံး, 'a knot' (as in a string.)  
 အစွန်း, 'a point,' 'end.'  
 အမေး, 'a question.'  
 အစည်းအဝေး, 'an assembly,' 'a meeting.'

*Both Abstract and Concrete:—*

*Abstract.*

*Concrete.*

အသိအမြင်, 'knowledge,' 'obser- vation.'	'an eye-witness.'
အထွက်, 'going out,' 'exit,' 'departure.'	'the proceeds,' 'what is yielded.'

**307. Adverbial Use of Verbal Nouns.**—One of the uses to which Verbal Nouns are frequently put is to modify or limit the meaning of a verb; *as*, (a) သူသည်အပြောအဆိုသည်ကျေးသည်, 'he is polite (in) *speaking*;' (b) သူ့မယားသည်အချက်အပြုတ်ကောင်းသည်, 'his wife is good (at) *cooking*;' (c) သူသည်မိမိညီကိုအကြည့်အရှုလာသည်, 'he comes to see [=for the purpose of *seeing*] his younger brother;' (d) ကျွန်ုပ်ကိုအိမ်၌အစောင့်ထားခဲ့သည်, '(he) left me in the house to *watch*' [= 'for the purpose of *watching*.' In these examples, the Verbal Nouns အပြော အဆို, အချက် အပြုတ်, အကြည့် အရှု, and



အဆင့် are adverbial in their function, and should be parsed as Verbal Nouns used adverbially, modifying the verbs which they precede. It will be seen that the Verbal Nouns when thus employed act like the English Gerund ending in *-ing*, and the Infinitive with *to* expressing purpose.

The Verbal Nouns, when not used adverbially as shown above, are employed like ordinary Abstract or Common Nouns.

An adjectival noun formed by prefixing ဒု is also used adverbially; as, သူ့အမြန်သွားသည်, 'he went *quickly*.'

308. Besides the Verbal Nouns formed with အ, there are a few others formed by the combination of verbal roots and certain nouns, such as အိမ်ရာ, 'bed,' စားစရာ, 'an eatable,' &c., but these constitute **Compounds**, and do not, therefore, fall strictly under this head.

### THE GERUNDIAL INFINITIVE, ကိတ်ကြိယာ

309. The Verbal Nouns, when used adverbially as shown in par. 307, convey the **idea** of either **manner** or **purpose**. In the first two examples (a) and (b), the Verbal Nouns အပြောအဆို and အချက်အပြုတ် imply *manner*, and in (c) and (d) အကြည့်အရှု and စောင့် imply *purpose*. There are other forms of the *vero* in Burmese which are used for nothing else but to mark *purpose* or *end*, and which are known as ကိတ်ကြိယာ, **Gerundial Infinitives** or **Infinitives of Purpose**.

The Verbal Nouns in adverbial use and implying the *idea* of *purpose* are not properly Gerundial Infinitives, and should never be termed as such. These do not naturally express *end* or *purpose*, and only acquire that function by being used in the manner explained.

310. The Gerundial Infinitives<sup>1</sup> are formed in the following ways :—

(1) By combining a verbal root with ရန်, ဘို့ or ဘွယ်.

(a) ရန် is itself a verbal root meaning 'to appropriate, 'to allot or set apart for a purpose.' Affixed to another verbal root it gives to it a force equivalent to that of the Infinitive of Purpose with *to* in English; thus, သူကြည့် ရန် လာသည်, 'he came *to look*.'

(b) In colloquial speech and sometimes in writing, ဘို့ is used instead of ရန်; as, သူကြည့်ဘို့လာသည် 'he came *to look*.' Sometimes ဘို့ and ရန် are used together; as, သူကြည့် ဘို့ရန်လာသည်; this construction is, however, never employed in the written language.

ဘို့ is a verbal root meaning 'to throw upon or into.' In the present application, the signification of *end* or *purpose* comes through its noun form အဘို့ 'what is thrown upon' [= 'portion,' 'share; 'hence 'what is for.'] The student will see later that အဘို့ is also used as a postposition.

The Gerundial Infinitive formed with ရန် or ဘို့ has the character of either an adjective or an adverb, and always precedes the noun or verb which it qualifies, thus:—

*As an Adjective:—*

ရောင်းရန်—ဘို့ကုန်များ, 'goods *to sell*.'

*As an Adverb:—*

ပေးရန်—ဘို့လာသည်, '(he) came *to give*.'

<sup>1</sup> It will be seen that the different forms of the Gerundial Infinitive in Burmese are in reality Abstract Nouns in the Dative case. Mr. Mason says, 'It is interesting to observe that the older Infinitive forms in Latin and Greek, and still more those in Sanskrit, show that the Infinitive was the *Dative case of an Abstract Noun*, used to express the object or purpose of an action.'—*English Grammar*, p. 70, Note.

A Causative Verb, that is a verbal root with the causal **စေ** affixed, may be turned into a Gerundial Infinitive by **ရန်** in the same way; *as*, **သူ့ကိုသွားစေရန်**, 'to make him go.'

(c) **ဘွယ်**, also a verbal root meaning 'to be suitable for,' is used like **ရန်**, but it has the inherent signification of 'suitability;' *as*, **နင့်တွင်ဆိုဘွယ်စကားရှိသေးလျှင်ဆိုလော့**, *lit.* 'if still in you are words (suitable) to say, say them' [= 'if you still have words (suitable) to say, say them.'] This Gerundial Infinitive partakes of the nature both of an adjective and an adverb. In the character of an adverb, however, it modifies only adjectives used as verbs; *as*, **ဤကလေးချစ်ဘွယ်ကောင်းသည်**, 'this child is good to be loved' [= 'worthy of being loved.']

The Compound noun formed by combining a verbal root with **စရာ** [see under 'Structure of Nouns,'] as for instance as **ချစ်စရာ** 'that which is to be loved,' often implies the idea of *purpose* or *end*, and in colloquial speech regularly takes the place of **ဘွယ်** when used with an adverbial force; thus **ဤကလေးချစ်စရာကောင်းသည်** 'this child is good to be loved.'

The Gerundial Infinitive formed with **ရန်** or **ဘွယ်** is frequently used as a noun signifying the object or subject of the principle, property or action implied in the root; *as*, **စားရန်**, **စားဘွယ်**, 'an object to be eaten,' *i.e.*, 'an eatable.' In such a case the Gerundial Infinitive is like a compound noun formed with **စရာ**.

(2) By adding the Dative postposition **ငှါ** to a gerund, This postposition signifies 'for' as already explained, and in combination with the gerund gives the idea of *end* or *purpose*; *as*, **သူသည်ကြည့်ရှုခြင်းငှါလာသည်**, *lit.* 'he came for looking—for to look' [= 'he came to look—in order to look.']



A gerund formed from a Causative Verb may also be turned into a Gerundial Infinitive; *as*, လာစေခြင်းငှါ, 'to cause (him) to come.'

(3) By adding အလိုငှါ to a gerund; *as*, သူသည်ရန်ကုန်မြို့သို့ကုန်ဝယ်ခြင်းအလိုငှါလာသည်, 'he came to Rangoon to buy goods.'

အလို 'want,' 'desire,' and ငှါ 'for' in combination mean 'for want of,' so ဝယ်ခြင်းအလိုငှါ literally signifies 'for want of buying.' The idea of end or purpose is obvious.

A noun with အလိုငှါ affixed (*see* under the 'Dative Case') is adverbial implying *purpose*, and modifies the following verb; *as*, သူသည်အစားအစာအလိုငှါသွားသည်, 'he went for food.'

Sometimes to add emphasis အလိုငှါ is combined with a Gerundial Infinitive formed with ရန်, *as* in သွားရန်အလိုငှါ။

(4) By adding သောငှါ to a verb in the Future Tense expressed by အံ့ (*see* par. 327 (2) ); *as*, စားအံ့သောငှါ, 'to eat; 'in order to eat.'

(5) By adding ငှါ or သောငှါ to a verb in the Causative Future Tense expressed by မိမ့် (*see* par. 328 (4) ); *as*, လာမိမ့်ငှါ, 'to make (him) come; 'သွားမိမ့်သောငှါ, 'to make (him) go.'

**311.** The Gerundial Infinitives shown under (2)—(5) are all adverbial in their nature, modifying the finite verbs in the sentences.

**312.** End or Purpose is sometimes expressed by a verb in the Future Tense indicated by မည်; *as*, သူသည်ရိုက်မည်လာသည်, *lit.* 'will beat, he comes' [= 'he comes to beat.'] This, however, is not to be called a Gerundial Infinitive.

313. A Gerundial Infinitive may be modified by an adverb; *as*, ထူကောင်းစွာကြည့်ရှုခြင်းငှါလာသည်, 'he came to look properly.'

314. When a Gerundial Infinitive is formed from a Transitive or Causative Verb, it takes either one object or two objects; *as*, ကလေးကိုရိုက်ရန်တုတ်, (a) stick to beat (the) child (with); 'ကျွန်ုပ်မှာသူ့ကိုပေးရန်စာအုပ်ရှိသည်,' 'I have a book to give him;' သူသည် ကုန် များကိုရောင်းရန်—ဘို့လာသည်, 'he came to sell goods;' သူထမင်းကိုစားခြင်းငှါ— ခြင်းအလိုငှါ—အံ့သောငှါသွားသည်, 'he went to eat rice;' ဆိုးသောအကျင့်များကို စွန့်ပစ်စီမံငှါ—သောငှါ သူ့ကို ဆရာ ဆွေ့ သည်, 'the teacher admonishes him to make him abandon evil practices;' စာအုပ်ကိုသူ့အားပေးရန်လာသည်, '(he) came to give him (the) book.' The Accusative ကို attached to the object of a Gerundial Infinitive may occasionally be omitted; *as*, သူသည် ဆန် ( ) ဝယ်ရန် ဈေးသို့သွားသည်, 'he went to the bazaar to buy rice.'

315. A Gerundial Infinitive may have a noun or pronoun placed directly before it, thus, ကျွန်ုပ်တို့နေရန်အိမ်သည်ပြီးပြီ, *lit.* 'we-to-dwell house is finished' [= 'the house we (are) to dwell in is finished.'] In such a case, the noun or pronoun is in the Nominative case, subject to the finite verb implied in the Gerundial Infinitive. This Nominative case may be called ကိတကတ္တကာရက, Gerundial Nominative.

316. When a Gerundial Infinitive is modified by an adverb (or a group of words having the force of an adverb) or has a subject or an object with or without qualifying words, it really forms a **phrase**, and may, therefore, be termed ကိတပဒေစ, Gerundial Infinitive Phrase.

317. In Composition, a Gerundial Infinitive Phrase is frequently employed as the subject of a sentence, the predicate being generally an adjective used as a verb; *as*, သန့်စင်သောရေကိုသောက်ရန်—ခြင်းငှါကောင်း၏, 'to drink pure water is good;' ကျွန်ုပ်သည်ထိုအရပ်သို့သွားခြင်းငှါသင့်မြတ်ပြီ, *lit.* 'I to go to that place is suitable' [= 'for me to go,' &c.] The pronoun ကျွန်ုပ် in the second example is, as the student will see, in the Gerundial Nominative case.

### III. TENSE, ကာလ။<sup>1</sup>

318. The Burmese verb has **three principal Tenses**: the **Present** ပစ္စုပ္ပန်;<sup>2</sup> *as*, ကျွန်ုပ်သွားသည်, 'I go;' the **Past** အတိတ်,<sup>3</sup> *as*, ကျွန်ုပ်မနေ့ကသွားသည်, 'I went yesterday;' and the **Future** အနာဂတ်;<sup>4</sup> *as*, ကျွန်ုပ်သွားမည်, 'I will go.' The affixes which express the Tenses are called ကြိယကာလပစ္စည်းစကား, **Temporal Affixes**.

319. The Present and Past Tenses have each **four forms** and the Future has **three forms**. These **Tense-forms** are shown in the following table:—

<sup>1</sup> A Páli word implying 'time.

<sup>2</sup> Páli ပစ္စုပ္ပန်။

<sup>3</sup> Páli အတိတ်။

<sup>4</sup> Páli အနာဂတ်။



Principal Tense.	Indefinite. အဝဋ္ဌာန။	Imperfect. အနိပ္ပန္နိ <sup>၁</sup>	Perfect Ingressive. ပဝေသနနိပ္ပန္နိ <sup>၂</sup>	Perfect. နိပ္ပန္နိ <sup>၃</sup>
Present ပစ္စုပ္ပန်	ငါစားသည်, 'I eat.'	ငါစားနေသည်, 'I am eating.'	ငါစားပြီး, 'I have entered upon eating.'	ငါစား ပြီးပြီ, 'I have finished eating' [have eaten.]
Past အတိတ်	ငါစားသည်, 'I ate.'	ငါစားနေသည်, 'I was eating.'	သူ့လာလျှင် ငါ စားနှင့်ပြီ, 'when he came I had already entered upon eating.'	သူ့လာပြီး နောက်ကျွန်ုပ် စားသည်, 'after he had finished coming [had come] I ate.'
Future အနာဂတ်	ငါစားမည်, 'I shall eat.'	ငါစားမည်, 'I shall be eating.'	...	သူ့နက်ဖြန် စား ပြီး ထိမ့်မည်, 'he will finish eating [will have eaten] to-morrow.'

<sup>၁</sup> A Páli word meaning 'not completed.'<sup>၂</sup> Páli ပဝေသန 'entering,' နိပ္ပန္နိ 'completed.'<sup>၃</sup> A Páli word meaning 'finished,' 'completed.'

320. Of the tense-forms exhibited above, the **Indefinite** is the simple Present, Past or Future. These three forms properly constitute the tenses or distinctions of time at which an action is described as occurring.<sup>1</sup> The other forms are not strictly tenses; they merely express **completeness** or **incompleteness** of an action at any particular time which may be present, past or future.

321. The affixes employed in Burmese for the purpose of denoting the Tenses and their forms are သည်, ၏, မည်, ဆုံ, ပြီ, ပြီးပြီ and ပြီး။ As already stated, these affixes are assertive and mark the Indicative Mood as well as the tenses.

322. In assertive sentences, a temporal affix is always placed at the end, and in interrogative sentences, it immediately precedes the Interrogative Affix. (see under 'The Interrogative Form.')

## THE TENSES AND THEIR AFFIXES.

### (a) The Indefinite Tenses.

323 **The Present Indefinite.**—This Tense is marked by သည် or ၏; as, ရွေးတောင်သည်, 'the dog barks,' ငါပြောသည်, 'I say,' ကျွန်ုပ်ကျွန်းမာပါ၏, 'I am well.'

(i) With သည် it is used to express, besides a present action,

(a) what is true at all times or universal truth; as, မြန်မာ

<sup>1</sup> Native grammarians whose methods cannot be said to be altogether scientific, recognise only these three Tenses. They make no further distinctions as regards the completeness and the incompleteness of an action, though these exist in the Burmese language. They dispose of the Imperfect form by reckoning it among the three principal tenses, and call the Perfect form the Past Tense.

ပြည်သည်အာရှတိုက်၌ရှိသည်, 'Burma is in Asia;' နေသည်နေ့အခါပူသည်။ ဇာသည်ညည့်အခါသာသည်, '(the) sun shines (in the) day ; (the) moon shines (at) night.'

(b) an action which is habitually done; as, သူနေ့တိုင်းသာသည်, 'he comes every day.'

(ii) With ၍, it is commonly used to express positive facts; as, အချင်းဆွေတော်မျိုးတော်တို့။ ငါ့အားအနာမရှိပကတိကျန်းမာပါ၏။ ခမည်းတော်မယ်တော်ဆွေတော်မျိုးတော်တို့လည်းအနာမရှိကျန်းမာပါ၏။ \* \* \* တိုင်းကားပြည် ရွာသည်းသာယာဝပြောစည်ပင်၏, 'My royal Relations! I have no sickness, (I) *am well* ; my royal parents and relations also have no sickness, (they) *are also well*. (The) country is *pleasant* (and) *prosperous*.'

၏ is also employed in narratives, the incidents of which though past and gone, are described as if they were taking place at the time of relation. Used in this way, ၍ may be called the **Assertive Affix** of the **Historic Present**.

324. In colloquial speech တယ် (pronounced ဒယ်) is used instead of သည်။

325. **The Past Indefinite.**—The affix သည် which is used in expressing the Present Indefinite is also used to express this tense; hence there is no difference of form between a verb in the *Present* and a verb in the *Past*; thus သူလာသည် may mean 'he comes' or 'he came.'

This dual use of သည် is liable to occasion ambiguity, and it is, therefore, necessary to limit an action to the **Present**, so as to exclude the **Past** or *vice versâ*. This may be done either by employing special adverbs, or by trusting to the context or to the knowledge of the circumstances.



326. **The Future Indefinite.**—မည် and စံ့ are the affixes of this Tense. Besides these two principal affixes there are a few others, but they are merely compounds formed from မည် and စံ့ with certain other verbal affixes. These compound affixes are လိမ့်, လိမ့်မည်, ရှိမ့်, မိမ့်, စိမ့် and လတံ့။

327. The meanings and applications of the Future affixes are explained below :—

(1) မည်။—This is used with a verb either in the first or third person, and implies:

(a) Simple future action; as, ကျွန်ုပ်လာမည်, 'I shall come;' မြင်းသေမည်, '(the) horse will die;' မီးသင်္ဘောရောက်မည်, '(the) steamer will arrive.'

(b) Present purpose or determination; as, ငါသွားမည်, 'I will go;' သူတို့သွားကြမည်, 'they will go.'

(c) A promise or threat, as, ငါပေးမည်, 'I will give (you);' ငါနှိပ်မည်, 'I will (beat you).' မည် in interrogative sentences has the same meanings as the above.

မည် may be used in the second person,

(a) when the verb is employed in an Adjective-clause; as, သင်သွားမည့်လမ်း, 'the road by which you will travel.'

(b) when the verb occurs in an Interrogative sentence; as, သင်သွားမည်လော, 'shall you go?' [mere futurity] or 'will you go?' [determination.]

မည် is sometimes used to express a future purpose, and when so employed, it has the force of a Gerundial Infinitive. This has been already exemplified. (see par. 312.)

Preceded by ရ (see par. 360 (20)) မည် implies obligation, necessity or some influence from without, the external pressure being regarded as present and the action future; as, ငါသွားရမည်, 'I shall have to go,' [= 'I must go']; သင်လာရမည်, 'you shall come,' သူလာရမည်, 'he shall come,' ဖြစ်ရမည် '(it) shall be' [= 'it must be.'] ရမည် is used with a verb in all the persons.

(2) အံ့—This is used with a verb in the first and third persons only.

(i) In the first person, it signifies the present determination of the speaker, as ငါသွားအံ့, 'I will go,' ငါတို့သွားကြကုန်အံ့, 'we will go.' The construction in the plural is frequently used with an imperative meaning: 'go we!'

(ii) In the third person, it implies an immediate future action; as, သူတို့လာကြအံ့, 'they will come.'

In Interrogative sentences အံ့ is used chiefly with a verb in the third person; as, သင်သည်တောအရပ်၌မည်မျှဖြစ် မည်ကို အဘယ်အသူသိနိုင်အံ့နည်း, 'who will be able to know how you will become [what will become of you] in the forest?'

(1) With a verb either in the first or third person, အံ့ is used with a subjunctive meaning in making hypothetical statements. These statements always involve two sentences (or clauses as we shall presently see), the first called the **Protasis** of the sentence, containing the hypothesis or condition, and the second called the **Apodosis**, containing the consequence or conclusion drawn from what is stated in the first. One sentence is, therefore, the correlative of the other.

(a) တစ်စုံတယောက်သောသူသည်။ ငါ၏နှလုံးသားကိုတောင်းခံလာအံ့။ (b) ငါသည်ရင်ကိုခွဲ၍ထိုသူအားပေးအံ့သတည်း၊ (a) 'should some one come to ask for my heart-flesh, (b) I would cut open (the) chest and give (it) to that person. This is equal to saying, (a) 'suppose some one should come to ask [Protasis], (b) I would cut open,' &c., [Apodosis.] These two sentences, though unconnected by any grammatical link expressed, are really related to each other by an obvious ellipsis; thus (a) တစ်စုံတယောက်သောသူသည်တောင်းခံလာအံ့ [သို့တောင်းခံလာလျှင်] (b) ငါသည်ထိုသူအားပေးအံ့သတည်း (a) 'some one would come to ask, [(and) if (he) come to ask thus], (b) I would give that person.' Burmese idiom allows of this ellipsis, and of the transference of its subjunctive meaning to the first အံ့။ The sentence (a) is, therefore, a hypothetical clause subordinate to (b) the Principal. လာအံ့ is **Future Subjunctive**, and ပေးအံ့ is **Future Indicative**, expressing contingent determination.

The following example is similar to the one given above, but contains a verb in the first person :—

စင်စစ်သင်တို့သောကံတိုင်း၏ပြည်၌ (ငါ)မင်းပြုချေအံ့။ ငါ့မင်းတော်မင်းကြီးကြားအိတော်မူလျှင်။ စိတ်ပင်ပန်းခြင်းငါကြောင့်ရောက်ပြန်တော့မည်, 'if I should, in accordance with what you say, truly become king in this country,' &c.

(2) အံ့ when combined with သောငှါ and affixed to a verbal root, marks purpose; as သူ ကျွန်ုပ်အားစာအုပ်ကိုပေးအံ့သောငှါလာသည်, 'he came to give me (a) book.' This construction is included under the Gerundial Infinitive.

328. **The Compound Future Affixes.**—(i) လိမ့်, လိမ့်မည်, လိမ့်အံ့။—လိမ့် is compounded of လေ and အံ့, and indicates the future like မည်, but with a degree of certainty in the happening of an event. Hence it implies 'eventuality.' It is chiefly used in exclamatory sentences; as, ထိုတောင်းထိုင်း သော



ဆုဆယ်ပါးသည်သိဝရာဇ်မင်းနိုင်ငံ၌ပြည့်စုံလိမ့်သတည်း, 'those ten favours prayed for *will* [eventually] be fulfilled in the kingdom of the King Thiwarit !'

In ordinary prose လိမ့် is usually combined with မည် and used in the third person; *as*, သူတို့သွားကြလိမ့်မည်, 'they *will* [eventually] go. When preceded by ရ, it expresses external force or obligation like ရမည်, but with the difference that the pressure and action are both future, *as* သူလာရလိမ့်မည်, 'he *will have to come*, (in the end); သင်သိရလိမ့်မည်, 'you *shall know* (in the end).' ရလိမ့်မည် is used in all the persons.

လိမ့် is also used in conjunction with အံ့ in the following :—

(a) Assertive sentences; *as*, ထိုသို့ ဖြစ်၍။ သင်တို့ပြည်ကိုငါမင်းမပြု ထိုဝံ့ဝံ့ပါတောင်သို့သွား၍နေလိမ့်အံ့, 'that being so, I do not wish to be king of your country. I *will* go to the Wingaba Mountain and live.' This implies self-determination on the part of the speaker, with the additional meaning of eventuality.

(b) Interrogative sentences; *as*, ထိုပညာရှိသည်ယခုဘယ်အရပ်၌ရှိ လိမ့်အံ့နည်း, 'in what place *should* that wise man be now' [= 'I wonder where that wise man is now.'] This implies that there is some doubt or hesitation in the mind of the speaker. He does not know exactly how things are, and makes the inquiry in expectation of a satisfactory answer.

မည် or လိမ့်မည် is also used to denote the possibility or probability of a future action; *as* ငါသွားကောင်းသွားမည်, 'I shall *possibly* go' [= 'I might go;'] သူ သွား ကောင်း သွား လိမ့် မည်, 'he *will possibly* go [= 'he might (eventually) go.']

These sentences are really abbreviated forms of သွားကောင်း (or သွားရန်ကောင်း) ယှဉ်ငါး—သူသွားမည်, 'if good (or right) to go, I—he will go.' A verb used in this manner is in the Subjunctive Mood, Future Tense.

(2) ခိုဝ်း—This is formed by combining ခို with ချေ (see under 'Augmentative Verbal Affixes.') It is prefixed to မည် to give the additional ideas of 'immediateness' and of 'proceed to do' implied in ခို and ချေ respectively. The use of this compound affix is very rare.

(3) ဝိဝံ့—This is compounded of ခို and ဝေ, another verbal affix. It is used in poetry; seldom in prose; as, ကြားဝိဝံ့သူမြတ်အများမှတ်ဝိဝံ့ = သူမြတ်အများတို့ မှတ် သား စေရန် ကြားဝေခို (prose), 'I will impart information to cause many excellent persons to heed.'

(4) ဝိဝံ့—This is from ခေ 'to cause,' and ခို, the compound signifying 'shall or will cause'. It expresses, therefore, the **Causative Future**. It commonly occurs in poetry; its use is seen in the example given above (3). In prose it is sometimes employed in conjunction with မည်; as, အချင်း ပြည်သူပြည်သားတို့ကောင်းပြီ။ သင်တို့လျှောက်ထားတိုင်းငါ၏မိဖုရားတို့ ကိုသာ ဆုတောင်းမိမ့်မည်, 'fellow inhabitants of the country! very well, according to what you said, I will cause only my queens to pray!'

ခေ and ခို may be used together without being put in the form of ဝိဝံ့ as in ဤငါတို့ရွာမှာအမိတ္တပုံမနေဝံ့အောင်အရှက် ခွဲဆဲရေး၍ထွက်ပြေးခေခို, 'in order that Ameittapôn may not dare to live in this our village, we will disgrace, abuse, and make (her) run away.' ထွက်ပြေးခေခို is a causative verb in the Future Indefinite Tense implying determination.

ဝိဝံ့ in combination with ငှါ or ဝေငှါ and a verbal root, forms

a Gerundial Infinitive. In poetry it may have a gerundial infinitive meaning without being joined to ငှါ or သောငှါ, as in the example given under (3)

(5) လတံ။—This is made up of လတ် and တံ, and is used in the second and third persons; as, သင်သေလတံ, 'you will die,' သူတို့လာကြလတံ, 'they will come.' This affix is often employed to express absolute certainty on the part of the speaker. Hence it is used in a predictive sense; ဤသို့ဖြစ်လတံ, 'thus it shall be [= 'shall come to pass in this wise.'] It never occurs in Interrogative sentences.

(a) The Imperfect Forms.

329. The **Imperfect** or **Progressive Forms** of the Present, Past, and Future Tenses are indicated by placing the word နေ directly after verbal roots ending with the Temporal affixes of the Indefinite form; thus,

Present. } ကျွန်ုပ်စောင့်နေသည်, 'I am or was waiting.'  
 Past. }  
 Future. ကျွန်ုပ်စောင့်နေမည်, 'I shall be waiting.'

There are no forms corresponding to the **Perfect Progressive** or **Continuous** in English: 'I have—had—shall have been waiting.'

The word နေ is a verbal root meaning 'to stay' 'continue in,' 'abide,' and is used like any other verb; as, သူငြည်မြို့၌နေသည်, 'he stays in Prome.' As an auxiliary of Tense, it must be placed directly after the verbal root without the intervention of any other word, and it then forms together with the verbal root one predicate-verb. If a conjunction intervenes, the verbal root and နေ (which ceases to be a tense auxiliary) become two separate predicate-verbs; for example, သူသွားနေသည် is 'he is (or was) going,' but သူသွား၍ နေသည် means 'he goes



(or *went* ) and *stays* or (*stayed*).’ ကျွန်ုပ်သွားနေမည်, ‘*I shall be going,*’ ကျွန်ုပ်သွား၍နေမည်, ‘*I shall go and stay.*’ In colloquial speech, the conjunction in such sentences as these, is invariably omitted, so that it is not possible to determine whether နေ is a tense auxiliary or the predicate of the second member of a compound sentence, without carefully examining the sentence.

(c) **The Perfect Ingressive and Perfect Forms.**

**330. The Present Perfect Ingressive.**—This is indicated by ဖြီ affixed to a verbal root. Its peculiar application is to show that the action described as occurring at the Present Time has simply **attained** or **entered upon a full or perfect state**. It does not in any way express the completion of an action.

The word ဖြီ signifies ‘to be replete,’ ‘perfect,’ ‘full,’ and is often used as a predicate-verb; thus,

(a) ဤ ကလေး စကား ဖြီသည်, ‘this child speaks with *full* or *perfect* articulation.’

(b) သူမိန်းမဖြစ်သည်။ ‘she is *perfect* [i.e. ‘she is *replete* with all the essential qualities and virtues which constitute womanhood.’]

(c) သူ၏လက်ရေးအက္ခရာဖြစ်သည်, ‘his writing is *perfect*’ as regards the formation of the letters.

Used as a tense auxiliary, it preserves this root-meaning alike when affixed to Transitive or to Intransitive Verbs.

To gain a better idea of what this tense-form really means, let us suppose that a boy is seated before his dinner ready to eat. We see him take a mouthful of the food and eat it. The moment this is effected, the action ‘eat’ is *fully* entered upon and attains perfection or fulness. So in describing that event in Burmese we say, လူကလေးထမ်းစားဖြီ, ‘the boy has-fully-entered-upon-eating rice.’ The action thus entered upon

may be continued or brought to a termination by the boy, but this tense-form does not imply either of these states. To denote that the action has come to an end, a word signifying 'finished' is prefixed to ဖြ်, and that word is ဖြ်း; as, လူ့ဘလေးထမင်းစားဖြ်းဖြ်, '(the) boy has-finished-eating rice' [= 'has eaten.']

In English we have no such tense-form,<sup>1</sup> and verbs with ဖြ် cannot, therefore, be translated in any hard and fast way. In some cases, they can be rendered with tolerable accuracy by using the perfect forms provided that the verbs are *Intransitive Verbs of motion*; as, သူသွားဖြ်, 'he is gone,' သူထဖြ်, 'he is risen,' မီးသင်္ဘောရောက်ဖြ်, 'the steamer has arrived;' in others, however, this cannot be done; for example, သူရေချိုးဖြ် cannot be rendered 'he is bathed' for this gives a passive idea suggestive of agency, nor 'he has bathed' for this means the completion of the action.

The only way of translating such constructions is by a circumlocution of words: 'he has begun to bathe;' ကလေးအိပ်ဖြ်, 'the child has gone to sleep,' not 'the child is asleep,' nor 'the child has slept.' If the student will, however, bear in mind the root-meaning of this affix, as above explained, he will have little difficulty in managing this tense-form.

**331. The Present Perfect.**—This is indicated by prefixing ဖြ်း to ဖြ်, and affixing the two to a verbal root; as, သူစာရေးဖြ်းဖြ်, 'he has written.'

The word ဖြ်း is an intransitive verb signifying 'to be done,' 'completed,' 'finished.' As a predicate-verb it is used like any other verb, with the Present Perfect Ingressive ဖြ် and with the affixes of the Indefinite Tenses; as, ဤအသင်ဖြ်းဖြ်, 'this work has entered upon a finished

<sup>1</sup> The term we employ here to designate this as indicating as nearly as possible the meaning and function of ဖြ်, may not commend itself to some grammarians, but no better term has been suggested. It is called *Present Definite* in the Text Book Committee's *School Grammar*.

state' [= 'is finished ;'] ဤအထိပြီးသည်, 'this work comes or came to an end; ဤအထိပြီးမည်, 'this work will come to an end.' As a verbal affix, it simply denotes the *completion* of the action or state expressed by the verbal root to which it is attached, without reference to any *particular time*. It may therefore, be used with a present, past or future, meaning, according to the context.

In combination with ပြီ, ပြီး affixed to a verbal root in simple sentences denotes the *Present Perfect*; as, သူဝားပြီးပြီ, 'he has finished eating, [= 'has eaten'.]

It is due, no doubt, to the meaning of 'done' contained in ပြီး that Burmese pupils in the early stages of English, invariably fall into the error of saying 'he done eat' for သူဝား ပြီးပြီ, though this is the literal rendering.

In combination with သည်, ပြီး indicates the completion of an action or state either in present or past time; as, သူဝား ပြီး သည်, 'he finishes or finished eating.' When သည် is used with a past meaning, however, the construction must not invariably be called Past Perfect, though it conveys the idea of 'finished.' The Past Perfect is never employed except when priority of one past action to another is implied; so that in Simple and Compound sentences a verb with ပြီးသည် used with a past meaning, is *Past Indefinite*.

For the use of ပြီး in Complex sentences where it expresses either the Present or the Past Perfect, see pages 186, 187.

In combination with an affix of the Future Indefinite, ပြီး forms the Future Perfect. (see par. 337.)

**332. The Past Perfect Ingressive.**—This denotes that the action or state was already entered upon before another past action was performed, and is commonly indicated by prefixing ရှိ (see under 'Definitive Temporal Affixes') to



the Present Perfect Ingressive ပြီး; *as*, သူလာသော်ကျွန်ုပ်စားနှင့်ပြီး, 'when he came, I had-already-fully-entered-upon-eating.'

It should be noted that verbs with နှင့်ပြီး can only be Past Perfect Ingressive when they occur in Complex sentences the clauses of which are connected by some conjunction of time. If they occur in Simple sentences, they are generally Present Perfect Ingressive.

333. Sometimes လေ (see under 'Definitive Temporal Affixes') is used in the place of, or in conjunction with, နှင့် in such sentences as ကျွန်ုပ်တံတားသို့ ရောက်သော် မီးသင်္ဘော ထွက်သွားလေပြီ (or ထွက်သွားနှင့်လေပြီ), 'when I arrived [at the wharf, the steamer had-fully-entered-upon (or had-already-fully-entered-upon) going] [= 'was gone (or was already gone.)']

334. **The Past Perfect.**—This denotes an action or state that was finished before some other past action or state. There are properly no distinct affixes to express this in Burmese, the affix ပြီး followed by a Subordinative conjunction, especially one expressing time such as လျှင်, သော် 'when,' မှ, နောက် 'after,' being used for this purpose; *as*, သူစားပြီးလျှင် ထွက်သွားလေသည်, 'when he had finished eating [had eaten] (he) departed;' ထိုင်းပြည်ကို အိမ်ရှေ့မင်းအားအပ်နှင်းပြီး သော် တောသို့ ထွက် တော် မူ၏, 'when (he) had finished handing [had handed] over the country to the crown prince, (he) went forth to the forest;' သူစားပြီးသော ကြောင့် ထွက်သသည်, 'he came away because he had finished eating' [= 'had eaten.']

This tense-form indicated by the use of ပြီး in the way exemplified above, can only occur in the Subordinate clause of a Complex Sentence expressing the priority of one past action to another. In the example

သူစားပြီးထွက်သွားလေသည်, the two clauses when not joined together really stand independently thus :—

(a) သူစားပြီးသည်။

‘he finished eating.’

(b) သူထွက်သွားလေသည်,

‘he departed.’

The verb in (a) as well as the verb in (b) is in the Past Indefinite Tense, the ပြီး in the former showing a completed past action. In connecting these clauses, the Subordinative conjunction ထွင် takes the place of သည် in (a), and sets up priority of events making the verb in (a) express the *previous* action, and the verb in (b) the *subsequent* action. It should, however, be borne in mind that a verb with ပြီး, although occurring in the Subordinate clause joined to the Principal clause by a Subordinative conjunction, is **not necessarily in the Past Perfect Tense**. The word ပြီး, the student will remember, merely expresses a finished action or state *without reference to time*, and the affix သည် has either a present or past use ; so that the time of the action or state implied by the verb to which ပြီး is attached, depends upon the Mood and Tense of the Verb in the Principal clause. It follows, therefore, that a verb with ပြီး can only have a Past Perfect force when the verb in the Principal clause is in the *Indicative Mood, Past Indefinite Tense*. In the example given above, the verb စားပြီး is *Past Perfect* because the principal verb ထွက်သွားလေသည် is in the Indicative Mood, Past Indefinite Tense. If the principal verb is in the Indicative Mood *Present* or *Future Indefinite Tense*, or in the *Imperative Mood*, the verb with ပြီး is *Present Perfect*; as,

(a) သူထမင်းစားပြီးနောက်အိပ်တတ်သည် [Present Indicative], ‘he is wont to sleep after he *has finished eating* [*has eaten*] rice.’

(b) သူထမင်းစားပြီးထွင်လာလိမ့်မည် [Future Indicative], ‘when he *has finished eating* [*has eaten*] rice, he *will come*.’

(c) သင် ထမင်း စားပြီးထွင်။ ကျွန်ုပ်ကို ခေါ်ပါ [Imperative], ‘when you *have finished eating* [*have eaten*] rice, *call me*.’

In the examples (b) and (c), စားပြီး expresses the future completion of an action relative to the tense of the principal verbs.

When ပြီး appears in Adjective-clauses with သည် or သော as the connective, the rule given above holds good :

သူချက်ပြီးသော ထမင်းကို ကျွန်ုပ်တို့အား ပေးသည်, 'he gives me (the) rice that he *has cooked*,' or 'he gave me (the) rice that he *had cooked*.' Present or Past Perfect.

သူချက်ပြီးသောထမင်းကိုကျွန်ုပ်တို့စားမည်, 'I will eat (the) rice that he *has cooked*.' Present Perfect.

သူချက်ပြီးသောထမင်းကိုသင်စား, 'eat (the) rice that he *has cooked*.' Present Perfect.

In clauses where the connective is မည်, the tense is of course *Future Perfect*; as, သူချက်ပြီးမည် ထမင်းကိုကျွန်ုပ်တို့စားမည်, 'I will eat (the) rice that he *will finish cooking*'; [= 'will have cooked.']

335. A verb in the Present Perfect Tense denoted by ပြီးပြီ is sometimes employed with a Past Perfect force ; as, သူ မလာမှီစာကိုကျွန်ုပ်ရေးပြီးပြီ, 'I *had written* the letter before he came;' သူရောက်လာသော် စာကိုကျွန်ုပ်ရေးပြီးပြီ, 'when he arrived I *had written* the letter.' လေ or နှင့် or both may be prefixed to ပြီ by way of adding emphasis: ရေးပြီးလေ ပြီ, ရေးပြီး နှင့်ပြီ, ရေးပြီးနှင့်လေ ပြီ။

For a verb with ပြီးပြီ to have this past perfect force, it must occur only in the Principal clause of a Complex sentence. The clauses of such a sentence are generally connected by the conjunctions ထွင် or သော် 'when,' and မ—မှီ or မ—ခင် 'before.'

336. The use of ပြီး as a finishing auxiliary affix is also seen in a sentence such as သူတို့စားပြီး၍ထွက်သွား ကြ သည်,



‘they finished eating *and* departed.’ or ‘*as* they had finished eating, (they) departed.’

The above sentence (the two clauses of which သူတို့စားပြီးသည် and [သူတို့] ထွက်သွားကြသည် are joined together by the conjunction ၍ inserted in the place of သည် belonging to ပြီး) is either Compound or Complex according to the sense in which ၍ is used. (*see under ‘Conjunctions.’*) If the Conjunction is used with a *co-ordinative* force, the sentence is Compound, and စားပြီး is in the *Past Indefinite Tense*; but if it is used with a *subordinative* force, the sentence is no longer Compound but Complex, and စားပြီး must, therefore, be parsed as being in the *Past Perfect Tense*.

**337. The Future Perfect.**—This is expressed by affixing ပြီး to a verbal root followed by a Future affix; *as*, ကျွန်ုပ်ရေးပြီးမည်, ‘I shall finish writing’ [= ‘shall have written’]; သူရေးပြီးလိမ့်မည်, ‘he will finish writing’ [= ‘will have written.’]

## DEFINITIVE TEMPORAL AFFIXES,

### ကာလဝိသေသနပစ္စည်းစကား။

**338.** The affixes exemplified in the foregoing paragraphs are the principal Affixes of Time. Besides these there is a set of little affixes which are used for the purpose of indicating other shades of meaning in the tense relations. These little affixes are usually prefixed to the principal Temporal Affixes, and as their function is to define the meaning already expressed, they are called in Burmese ကာလဝိသေသနပစ္စည်းစကား, and may in English be appropriately named **Definitive Temporal Affixes**. They are as follows :—

(1) **နှိုင်း**—This denotes the action to have been performed prior to some other event alluded to. It corresponds

as nearly as possible to the English 'already,' 'beforehand,' 'in advance.' It may be used with the Present Perfect Ingressive affix ဖြီး; *as*, သူစားနှင့်ဖြီး, 'he has-(already)-entered-upon-eating;' the Present Perfect Affix ပြီးဖြီး; *as*, သူရေးပြီးနှင့်ဖြီး, 'he has (already) finished writing;' the Past Indefinite affix သည်; *as*, ငါသူ့ကိုသတိပေးနှင့်သည်, 'I cautioned him (beforehand)'; or the Future Affixes, မည်, လိမ့်မည်, &c.; *as*, ငါစားနှင့်မည်, 'I will eat (in advance)' [*i.e.*, by way of preparation, before I do another thing or before something else happens;] သူစားနှင့်လိမ့်မည်, 'he will eat (beforehand)' [by way of preparation.]

နှင့်ဖြီး in a Simple sentence gives the verb a Present Perfect Ingressive meaning. In a Complex sentence where the clauses are connected by a conjunction of time, a verb with နှင့်ဖြီး always occurs in the Principal clause, and is in the Past Perfect Ingressive Tense. (*see* par. 332.) A verb with ပြီးနှင့်ဖြီး in a Simple sentence is Present Perfect, but when it occurs in the Principal clause of a Complex sentence it has a Past Perfect force. (*see* par. 335).

With the Past Indefinite affix သည်, and the Future Indefinite affixes မည် and လိမ့်မည်, နှင့် preserves its peculiar meaning without affecting the distinctive applications of those affixes.

In Imperative sentences where the verb is not in the negative, နှင့် is used with the same force of priority in time; *as*, သင်သွားနှင့်။ ကျွန်ုပ်လိုက်လာမည်, 'you go on (in advance), I will follow.'

လင့် and ခင့် have the same force as နှင့်, but the use is infrequent.

နှင့် and လင့် must not be confounded with the နှင့် and လင့်, the Prohibitive Imperative Affixes explained under par. 299.

(2) **ဘူး**—This indicates that the doer has personally had cognizance of the action or state expressed by the verb at some previous time. Hence it always gives the notion of 'experience.' It is used either with **ပြီ** or **သည်**. With **ပြီ**, it merely expresses the simple fact that the action or state entered upon by the doer, has been experienced and nothing more; *as*, **ကျွန်ုပ်တို့စာအုပ်ကို ဘတ် ဘူးပြီ**, 'I have experienced reading this book,' [= 'have read this book (before).'] Verbs with **ဘူးပြီ** are in the Present Perfect Ingressive.

With **သည်**, **ဘူး** denotes in an indefinite manner that the action was experienced at a time prior to the time of speaking; *as*, **ဤအသီးကိုငါ—သင်—သူစားဘူးသည်**, 'I—you—he experienced eating this fruit' [= 'I—you—he ate this fruit (before)'] Verbs with **ဘူးသည်** are in the Past Indefinite Tense.

In negative sentences, **ဘူး** with **စ** prefixed and pronounced as if written **ဖူး**, gives the additional notion of 'never,' 'not at any time;' *as*, **ကျွန်ုပ်တို့ ဤအသီးကို မစားစဘူး**, 'I *never* experienced eating this fruit' [= 'I never ate this fruit (before)'] The tense of the verb in such constructions is generally Past Indefinite. Sometimes to emphasise the idea of 'never,' an adverb of time is used before the verb; *as*, **ဤအရပ်၌ အကျွန်ုပ်တို့သည် ခုနစ်နှစ်ရှိပြီ။ ယနေ့ကဲ့သို့ တရံတခါမျှ မတွေ့ မကြိမ်စဘူး**, 'we have been at this place seven years; (we) have *never* even once *experienced finding* a day like this' [= 'have *never* even once had a day like this.'] In this construction, the tense of the verb in the second sentence is determined by the tense of the verb in the first sentence, the two sentences being correlative. If **စ** were not used in the second sentence, **ပြီ** would be admissible after **ဘူး**; the tense would then be obvious, but with **စ**, **ပြီ** cannot be used. **မတွေ့မကြိမ်စဘူး** is, therefore, Present Perfect Ingressive.

In the following example **စဘူး** occurs in an Adjective-clause:—



မင်း ကြီးသည် ထိုအရပ်သို့ မသွားစတုန်း မရောက်စတုန်း ဖြစ်သည်။  
 The Adjective-clause is ထိုအရပ်သို့ မသွားစတုန်း မရောက်စတုန်း, and the noun it qualifies is သူ 'person' or some such noun understood. The sentence in full reads မင်းကြီးသည်ထိုအရပ်သို့မသွားစတုန်းမရောက်စတုန်း သောသူဖြစ်သည်, *lit.* 'the king was (a) person who never experienced going to, arriving at the place.' The verb ဖြစ်သည် has for its subject and complement မင်းကြီး and သူ respectively. Here there is no correlation, hence မသွားစတုန်းမရောက်စတုန်း is Past Indefinite.

(3) လေ။—This indicates a natural sequence of events without reference to any particular time. The following examples serve to show its use:—

သူတို့ထွက်သွားကြလေသည်, 'they departed;' သူအိပ်လေပြီ, 'he is gone to sleep;' လွန်လေပြီးသောအခါ၌, 'at (a) time that has gone by;' ထီးနန်းကိုသိမ်းယူလေပြီးသော်, 'when (he) had taken (the) throne;' သူတို့ပြောဆိုကြလေပြီးသည်နောက်, 'after they had spoken.'

*Note.*—လေ is sometimes but rarely affixed to ပြီး; as, ထီးနန်းကိုသိမ်းယူပြီးလေသော်။

This affix is never used with the future affixes, except အံ့ to form လိမ့်။ (par. 328). It is also employed in various other ways, with different meanings. (see under 'Emphatic Affixes.')

(4) ခဲ့။—This denotes the occurrence of an event at a place and time other than those at which the person is speaking or writing. The prevailing notion implied is that of quitting the scene of action. It is used with verbs in the

(a) *Present Perfect Ingressive*; as, ကျွန်ုပ်ပြောခဲ့ပြီ, 'I have-entered-upon-speaking (and have just passed from it.)'

(b) *Present Perfect*; as, ကျွန်ုပ်စားပြီးခဲ့ပြီ, 'I have finished eating' [= 'have eaten (and have left.)']

(c) *Past Indefinite*; as, ကျွန်ုပ်စားခဲ့သည်, 'I ate (and left.)'

(d) *Future Indefinite*; as, ကျွန်ုပ်ပြောခဲ့မည် 'I will speak (and leave)'; သူလေးခဲ့မည်, 'he will give (and leave.)'

In all these constructions, ခဲ့ merely amplifies the meaning of the principal Temporal Affixes to which it is prefixed, but does not affect their distinctive uses.

When ခဲ့ is affixed to a verb in the Imperative Mood, it indicates that the doer is to go or come away from a place after performing the action or state expressed by the verb; as, ကြည့်ခဲ့, 'look (and go or come away)'; စာအုပ်ကိုပေးခဲ့, 'give (the) book (and leave.)' Thus ခဲ့ may be used with any verbal root; but it should be noted, that with the verbs ယူ, လာ and ခေါ်, the movement implied is generally towards the person giving the command; as, ယူခဲ့, 'bring (it here);' လာခဲ့, 'come here;' ခေါ်ခဲ့, 'call (and bring him here with you.)'

(5) ဆဲ—This is used to denote an action as on the point of beginning. Unlike the preceding affixes it requires the insertion of the verb ရှိ or ဖြစ် between it and the principal Temporary Affixes; as, ကျွန်ုပ်စားဆဲရှိသည်, 'I am about to eat, on the point of eating,' သူတို့သေဆဲဖြစ်ကြသည်, 'they are going to die, about to die.' သင်္ဘောရောက်ဆဲရှိသည်, 'the ship is about to arrive.' According to the English renderings of these examples, the verbs with ဆဲ have the force of the infinitive, serving as the complements of the verb ရှိ or ဖြစ်; but as there is no infinitive in Burmese, ရှိ or ဖြစ် may be regarded

as having lost its individuality, and may be treated together with the verb preceding it as one predicate-verb, its class (Transitive of Action or Intransitive of Action or State) being determined by the class to which the preceding verb belongs; thus, **စားဆွဲရှိသည်**—*Transitive Verb of Action*; **သေဆဲ ဖြစ်ကြသည်**—*Intransitive Verb of State*. The tense is **Present Indefinite** with a **Proximate Future** meaning.

The Affix **ဆဲ**, when reduplicated and especially preceded by the future affix **မည်**, intensifies the idea of the immediate occurrence of an event; as, **သေဆဲဆဲ** or **သေမည်ဆဲဆဲ**, 'about to die (soon),' 'will die (soon).' The tense of this is Future Indefinite showing proximity.

### THE FORMS OF THE THREE MOODS.

**339. The Honorific Form, ဂီရဝံ**—The word **တော်** (already explained in the chapter on Adjectives), when affixed to a verbal root, and followed by the verb **မူ** 'to do,' 'perform,' expresses this form of mood. The two words **တော်မူ** are never used separately (except in negative sentences where the negative **မ** is prefixed to **မူ**), and always intervene between the verb and its affixes; as, **ဘုရင်မြီးတော်မူသည်**, 'the king smiles' [Indicative Mood]; **အရှင်မင်းကြီး မိန့်တော်မူပါလျှင် ဘုရားကျွန်တော်သွားပါမည်**, 'if your Majesty command (me) I will go,' [Subjunctive Mood]; **ဆရာတော်သည်ကိုကြွတော်မူပါ** 'your Reverence, [*lit.* Royal Teacher] please come here.' [Imperative Mood.] The mode of expressing this Form in the negative will be dealt with under the 'Negative Form.' For the Honorific Interrogative Form see *infra*.

**340. The Interrogative Form, ပုစ္ဆာ**—This is expressed by the use of the Interrogative Affixes (**ပုစ္ဆာပစ္စည်း**)



explained below. These affixes are always placed after the Temporal Affixes. The assertive affix သည် of the Present and Past Indefinite Tenses, when followed by an Interrogative affix, is frequently shortened into သ, and invariably so in colloquial speech.

The Interrogative Affixes are :—

(1) လော။—This is used in a question the answer to which is simply 'yes' or 'no,' or a repetition of the verb (affirmative or negative); *as*, သူတို့သွားကြသည် [သ] လော, 'do they go?' ငါပြောသည်ကို နားထောင် မည်လော, 'will (you) listen to what I say?' သူတို့သွားကြပြီလော, 'are they gone?' ထမင်း စားပြီးပြီလော, 'have (you) eaten rice?' လော is the substitute for လော in colloquial language.

(2) နည်း။—This is used in conjunction with an Interrogative Adjective, Interrogative Pronoun, or Interrogative Adverb; or in other words, in a question where information is sought, and the answer to which is not simply 'yes' or 'no,' *as*, သူ့အဘယ်အရပ်ကလာသည် [သ] နည်း 'from what place does (or did) he come?' အဘယ်သူ—မည်သူ ကို ခေါ်မည်နည်း, 'whom will (you) call?' အဘယ်သို့—မည်သို့သွားကြသနည်း, 'how did (they) go?' In conversation လဲ or တုံး is used instead.

ဝင့် or ဝံ့ is another Interrogative Affix. Its use is rare. It is affixed to the verb in the usual way.

In the **Honorific Form**, the Interrogative Affixes preceded by the Temporal Affixes as shown above, are affixed to တော်မူ; *as*, ကိုယ်တော်ကြွတော်မူမည်လော, 'will your honour go?' မည်သည့် ဘုရင် နန်းတက် တော်မူသနည်း, 'which king ascended (the) throne?'

(3) နှ်—Strictly speaking, this is not an Interrogative Affix. Its true nature is that of a word expressing an interrogative exclamation uttered in a tone soliciting acquiescence, thus giving a precative sense to what is really an interrogation. It is purely a colloquial word and is chiefly used in connexion with တော့ (which see); *as*, သင်သွားတော့နှ်, 'you will go now, wont you?' ကျွန်ုပ်သွားတော့မည်နှ်, 'I'll go, shall I?'

For the mode of expressing the Interrogative Form in the negative see par. 351.

**341. The Negative Form, ပမ္မိ ယေဝေ**—This is chiefly expressed by prefixing မ to the verb.

This particle has besides its negative force also an assertive force of its own; hence it has the power to do away with occasionally the assertive affixes which, as has been already said, are always required in making assertions,—သူ လာ သည်, 'he comes (or came)'; သူ မ လာ 'he comes (or came) *not*' [= 'he does (or did) *not* come']; သူသွား နိုင်သည်, 'he is (or was) able to go'; သူမသွား နိုင်, 'he is (or was) *not* able to go.' In these examples the verbs are in either the Present or Past Indefinite Tense, of which the assertive affix သည် is omitted. The following example shows the use of မ with a verb in the Present Perfect Ingressive Tense: သူသေပြီ, 'he is dead'; သူမသေပြီ, 'he has *not* died.' Here the assertive affix ပြီ is retained.

It should be observed that the affix သည် being used to indicate both the Present and the Past Indefinite Tenses, it follows that the tense of the verb in the negative is also either present or past. Thus သူမလာ may mean 'he comes not' or 'he came not. Moreover, the negative form of the verb has sometimes a *future* meaning: သူနတ်ဖြန်မလာ, 'he comes not to-morrow' [= 'he does not come to-morrow']; ကျွန်ုပ် သူ့အိမ်ကိုမသွား, 'I do not go to his

house.' In the first example futurity is definitely expressed by the adverb နတ်ဖြန် 'to-morrow.' In the second, the verb မသွား may mean either a present action solely or a past action or a future action. သူထွန်ခဲ့သည့်နှစ်ကမလာ။ Here the adverbial adjunct of time ထွန်ခဲ့သည့်နှစ် expresses the past time : 'he *did not come* last year;' ကျွန်ုပ်တို့အိမ်ကို မနေ့က မသွား။ Here also the verb is rendered past by an adverb of past time, *i.e.* မနေ့က, 'yesterday.' It will thus be seen that only by a special adverb or by the context can the proper tense of the verb be determined.

342. The affix ြိ when used with a negative verb, generally indicates the arresting at the present time of an action from being entered upon. In this connexion ြိ is often used for the purpose of expressing intention, resolution or promise on the part of the doer to refrain from performing the action implied by the verb. Thus သူမလာြိ ordinarily signifies 'he is not come,' but when used in the sense referred to, it means 'he is not going to come' *i.e.* 'he does not intend to come.'

The intention is present but the action implied has a future meaning, 'from this time forward,' 'henceforth.' Especially is this peculiar application of ြိ seen, when the subject to the verb is in the first person: ကျွန်ုပ်တို့သေရည်သေရက်ကိုမသောက်ြိ, 'I am not going to drink spirits (from this time forward)' [= 'do not intend drinking henceforth, have resolved to drink no more.'] Used with a future word the idea of futurity is emphasised, and the speaker expresses both resolution and promise. နောင်ကျွန်ုပ်တို့သေရည်သေရက်ကိုမသောက်ြိ, 'in future, I am not going to drink spirits.' The same idea is expressed in colloquial speech by the use of a negative verb qualified by a future word, and followed by သူး (*see* par. 349); *as*, နောင်ကျွန်ုပ်တို့မသောက်သူး, 'I will not drink in future.' The force of ြိ in expressing this future intention, is fully brought out in the following extract :

ဘုရားလောင်းလည်း။ သင်တို့။ ငါ့ဤပြည်တွင်။ နေ့ရက်အရှည်နေ



ပြီး။ ယခုတနေ့မျှတည်းနေ၍။ နက်ဖြန်မိုးသောက်သွင်း။ ဝက်ပါတောင်  
သို့ သွားအံ့သည်ဖြစ်သောကြောင့်။ ဤစရပ်တွင်ပင် နေတော့အံ့။ မြို့  
တွင်းသို့မဝင်ပြီဟုဆို၏။ (*Vessantra*, p. 75).

343. A negative verb ending in ပြီ being used with the two meanings exemplified above, the Burmese, to avoid ambiguity, usually employ a negative verb in the Present or Past Indefinite Tense, when they wish to express a *simple* denial merely; thus for the negation of သူသေပြီ, they would say သူမသေ, 'he dies (or died) not,' instead of သူမသေပြီ, or with the addition of the adverb သေး, သူမသေသေး, 'he is not yet dead.' This form of denial is also employed in a statement which is an answer to a question containing a verb in the Present Perfect Ingressive Tense; as, သူသွားပြီလော။ မသွားသေး, [*not* မသွားပြီ။] 'is he gone?' '(he) does not go yet.'

344. For the purpose of imparting the negative force to a verb in the Future Indefinite Tense expressed by မည် or လိမ့်မည်, there is really no direct way as in the Present and Past Tenses. The usual way which sufficiently serves the purpose is by the use of မဟုတ် after the Future affix; as, သူသွားမည်, 'he will go,' သူသွားမည်မဟုတ်, '(that) he will go (is) not true.'

There are only two instances in which မ is directly prefixed to a verb with မည်, namely:—(i) in a question such as သူမစားမည်လော, 'will he not eat?' and (ii) in such a construction as သူလာမည်မလာမည်ကိုကျွန်ုပ်မသိ။ In (ii) doubt is expressed without the aid of a Subordinative conjunction: *lit.* 'he will come, (he) will not come, I know not.' သူလာမည်မလာမည် is a **Noun Clause** object to မသိ, and is equivalent to a Noun Clause in English introduced by 'whether', 'I know not *whether* he will come.'

345. The Present, Past, and Future Imperfect Forms as well as the Future Perfect Form are negated by using

မဟုတ် in the same manner as shown above; *as*, သူစားနေသည် မဟုတ်, '(that) he is (or was) eating (is) not true' [= 'is (or was) not eating']; သူစားနေမည်မဟုတ်, '(that) he will be eating (is) not true' [= 'will not be eating']; သူစားပြီးမည်မဟုတ်, '(that) he will finish eating (is) not true' [= 'will not have eaten.']

346. The mode of expressing negation by means of မဟုတ် is not confined to the Future Indefinite and Perfect Tenses, nor to the Imperfect Forms; it is often found used in the Present and Past Indefinite Tenses also; *as*, သူစားသည်မဟုတ်, '(that he eats (or ate) (is) not true; သူ စားပြီးသည်မဟုတ်, '(that) he finished eating (is) not true.' သူစားသည်မဟုတ် is more emphatic than သူမစား။

The verb ဟုတ် has been fully explained; မဟုတ် is its negative form expressed by prefixing မ in the usual way. As used here, it is a complete predicate having for its subject the group of words placed before it. This group of words constitutes a **Noun Clause**. (*see pars. 364, 365.*)

By the use of မဟုတ် in this manner after a clause containing a verb *in the negative*, an emphatic form of affirmation may be expressed; *as*, ထူ မသွားသည်မဟုတ်, '(that) he does not go (is) not true.' [= 'he does go']. This is on the principle that 'the denying of an opposite is often a stronger form of the affirmative.'—*Prof. Bain.*

347. A verb in the Future Indefinite Tense expressed by လတံ့ or အံ့ is negated by prefixing မ to the verbal root; *as*, သူမသွားသတံ့, 'he will not go; ကျွန်ုပ်မသွားအံ့, 'I will not go.'

348. The Present or Past Perfect Forms are negated by prefixing မ to ပြီး; *as*, သူစားမပြီး, 'he has not finished eating,' [= 'he has not eaten,'] or 'he had not finished eating.'

349. In spoken Burmese, the negative form of the verb indicated by the prefix မ is often followed by the particle ဘူး; as, သူမသွားဘူး။

This ဘူး has no definite meaning being a redundant word employed for the sake of emphony in the place of the suppressed assertive affix. It may, therefore, be used with either a present, past or future signification; သူမသွားဘူး may, therefore, be made to mean 'he *does* not go,' 'he *did* not go,' or 'he *will* not go,' by the context or by some particular word or phrase used in connexion with it. Care should be taken not to confound this ဘူး with the other ဘူး, the Definitive Temporal Affix. These two words though similar in form have different meanings as already shown. Their difference is seen at once in ငါ့မရောက်ဘူးဘူး; the first implies 'experience,' and the second is the word under present discussion.

350. The **Honorific Form** is negated by simply prefixing မ to မူ; as, ဘုရင် မြီးတော် မမူ, '(the) king does not smile,' or by the use of မဟုတ် shown in par. 344; as, ဘုရင် မြီးတော်မူသည်မဟုတ်, '(that the) king smiles (is) not true.'

351. The **Interrogative Form** is negated or a **negative question** is asked in two ways:—

(a) by prefixing မ to the verbal root followed by an assertive affix and the interrogative လော; as, သူ သွားသလော, 'does he go?' သူ မသွားသလော, 'does he not go?' သူသွားမည်လော, 'will he go?' သူမသွားမည်လော, 'will he not go?'

The assertive affix သည် is often omitted, and the verb used with a present, past or future meaning; thus, သူမသွားလော, 'does he not go?' 'did he not go?' or 'will he not go?'



In colloquial speech questions are asked by affixing လား to the usual negative form expressed by မ—ဘူး; *as*, သူ မ သွား ဘူး လား, 'does—did—will he not go?'

(b) by inserting မဟုတ် between the assertive affix and the interrogative affix လော; *as*, သူသွားသလော, 'does he go?' သူသွားသည်မဟုတ်လော, *lit.* '(is) not he goes true?' '(that) he goes, (is it) not so?' [= 'is it not true that he goes?']; သူသွားပြီလော, 'is he gone?' သူသွားပြီ မဟုတ်လော, *lit.* '(is) not he is gone true?' '(that) he is gone, (is it) not so?' [= 'is it not true that he is gone?'] သူသွားမည်လော, 'will he go?' သူသွားမည်မဟုတ်လော, *lit.* '(is) not he will go true?' '(that) he will go, (is it) not so?' [= 'is it not true that he will go?']

The examples given above illustrate the manner in which Interrogative sentences requiring a simple 'yes' or 'no' are negated. Negative questions which are not answered by 'yes' or 'no' are expressed by affixing နည်း to the assertive affixes; *as*, အဘယ်ကြောင့်သူမသွားသနည်း (or လဲ in conversation), 'why does (or did) he not go?' The tense of the verb is either Present or Past. In အဘယ်ကြောင့်သူမသွားမည်နည်း 'why will he not go?' the tense is Future. In colloquial Burmese ဘူးလဲ is used in the place of သနည်း or မည်နည်း; *as*, အဘယ်ကြောင့်သူမသွားဘူးလဲ။ The verb in such a sentence is either Present, Past or Future.

352. In forming negatives of Syntactical compound verbs shown under 'Structure of Verbs,' par. 443 (a) and (b), the negative particle မ is inserted before the second element; *as*, နား မ ထောင်, မီး မ ထွန်း။ Negatives from the first three kinds of Juxtapositional compounds, par. 444, (i), (ii) and (iii), are formed by using မ either before the first element of the compound, *as*, မထိတ်သန့်, or before each element; *as*, မ

ထိတ်မဝန့်, with equal propriety. Good writers, as a rule, prefer using only one မ placed before the first element. Negatives from the fourth kind of Juxtapositional compounds, par. 444 (iv), are formed by prefixing မ to the first element ; as, မမြူးထူး, မပျက်စီး။

353. Compound verbs formed by affixing Burmese verbs to Páli Nouns, (par. 446), are negated by placing မ before the second element ; as, ထုတ်မပြု, အာမမခံ, ဒဏ်မပေး။ Verbs formed by affixing an assertive affix to Páli nouns, (par. 447), and those which are Burmanized forms of Páli verbs, (par. 448), are negated in the manner of ordinary Burmese verbs ; as, မပူဇော်, မပညတ်။

354. Verbs compounded with the Auxiliary Verbal Affixes, (par. 359), are negated by prefixing မ to the root ; as, မသွားနိုင်။

335. The negative particle မ in combination with တဲ forms a Subordinative Conjunction implying 'without.' In use, the verb is placed between မ and တဲ။ It expresses either

(i) a negative condition ; as, သင် မစား တဲ ငါ မစား *lit.* 'without you eat, I eat not' [= 'unless you eat, I will not eat.']

or (ii) omission ; as, သူ မစားတဲ နေသည်, *lit.* 'he stays without (he) eats' [= 'he stays without eating'].

From expressing 'omission,' it has also come to be used with the idea of substitution, as expressed by 'instead of' in English ; as, သူမုန့် ကိုမစားရဘဲအရှိက်ခံရသည်, 'instead of having to eat (the) cake, he got (a) beating.'

မ with ခင် or မှီ forms a Subordinative Conjunction of Time, 'before.' The verb is interposed : ဆေးသမား မရောက်ခင် (or မှီ) က လေးသေလိမ့်မည်, 'the child will die before (the) doctor arrives.'

## AUGMENTATIVE VERBAL AFFIXES,

## ကြိယာဝိသေသနာမ်

356. The affixes placed under this head are those which have neither modal nor temporal force. They simply add their own meaning to the meaning already expressed by the verb. In this respect they closely resemble Simple Adverbs, but they cannot be classed as such, because, while giving the verb an additional meaning, they do not qualify or limit its application as regards *time*, *place*, *manner*, *degree*, as proper Adverbs do. They may be called Augmentative Verbal Affixes, ကြိယာဝိသေသနာမ်<sup>1</sup>

357. The following is a list of these Affixes arranged in alphabetical order :—

(I) ချေ—This conveys the notions of

(a) *to proceed* to an action: သင်စားချေ, 'you [*proceed to*] eat;' ငါရေးချေမည်—အံ့, 'I will [*proceed to*] write;' သင်ယခုသွားချေက—လျှင်ညနေရောက်မည်, 'if you [*proceed to*] go now, you will arrive in the evening;' စင်စစ်သင်ထို့လျှောက်တိုင်း၍ပြည်၌မင်းပြုချေအံ့။ ငါ့မည်တော်မင်းကြီးကြားသိတော်မူလျှင်။ စိတ်ပင်ပန်းခြင်းငါ့ကြောင့်ရောက်ပြန်တော့မည်, 'should (I) in accordance with what you say, [*proceed to*] become king in this country,' &c.

(b) *the realization* of an action: သူမန္တလေးမြို့သို့သွားချေသည်, 'he [*really*] did go to Mandalay;' နောင်လာလတံ့သောဘေးကိုဆေးကရှောင်ရာချေသည်, '(an) evil that will come in the future should [*really*] be avoided from a distance.'

<sup>1</sup> ဝိသေသ is a Pāli word meaning 'increasing,' 'augmenting'



(2) စတမ်း—This is prefixed to the conjunctive adverb ဟူ၍ or ဟု marking quotation, and used with a verb (generally in the plural expressed or understood) at the end of a clause (subordinate) to denote that a mutual compact has already been made by two or more persons; *as*, သူတို့နက်ဖြန် သွားကြစတမ်းဟုသဘောတူကြသည် ‘they agreed that they would go to-morrow;’ တယောက်ဆီသို့ တယောက် မလာစတမ်းဟု ဂတိက ဝတ်၍ပြီးလျက်။ ဂတိကဝတ်ဖျက်၍ အဘယ်ကြောင့်ငါထံသို့လာသနည်း, ‘having pledged (ourselves) that (we) would not come into each other’s presence, why do (you) break (the) promise and come into my presence?’

(3) တော့—This is the colloquial equivalent of the written Imperative Affix လော့။ It is also employed in written language as a verbal affix with the following meanings:—

(a) with a *permissive* force; *as*, သင်စားလိုလျှင်စားတော့, ‘if you wish to eat (you) may eat.’

(b) with the idea of *nearness* of an event; *as*, ကျွန်ုပ် သွားတော့မည်, ‘I will go [*immediately*];’ ဒီးသင်္ဘောရောက်တော့မည်, ‘(the) steamer will arrive (*soon*).’

(c) with the idea of *finality*; *as*, ကျွန်ုပ်တို့မှာမူသေရန်သာရှိတော့သည်, ‘(as for us) we are [*as a final issue*] only to die;’ အရှင်မင်းကြီးနှင့်ကွေ့ကွင်းရသဖြင့်အသက်ရှင်၍ အဘယ်အကျိုးရှိတော့အံ့နည်း, ‘by having to live apart from Your Majesty what benefit will (there) be [*as a final result* ?]’

(d) affixed to နှင့် in prohibitive sentences, with the idea of *needlessness*; *as*, ထိုသို့ဖြစ်၍သင်တို့ပင်ပန်းရုံမျှသာဖြစ်မည်။ မသွားကြနှင့်တော့, ‘that being so, you will be merely fatigued; do not (you) go [*it is needless; you need not go*.]’

(4) တည့်။—This has the force of ‘directly,’ ‘straightway,’ ‘without delay;’ *as*, ထူပြောတည့်သည်, ‘he spoke *directly*,’ ထိုအမတ်သည်အမှတ်တော်အတိုင်း မလျှောက် တည့်ဝံ့, ‘that minister dared not *directly* address (his superior) in accordance with the royal instructions.’

This affix is also employed to denote indirect narration. It is placed at the end of the sentence which contains the substance of the words used by the speaker; *as*, သူကငါးပေးသည်တည့်, ‘he said that I gave;’ သူက (သူ) ပေးသည်တည့်, ‘he said that he gave.’ Used in this manner, this affix is similar in function to ဟူ၍ or ဟု, but differs from it in not requiring a verb of ‘saying’ ‘telling’ to be expressed to complete the sentence. It is used chiefly in conversation where it is pronounced as if written ခဲ့။—သူက မပေးဘူးခဲ့, ‘he says he will not give.’

(5) တည်း။—This has various uses and meanings:

(a) As a closing affix usually preceded by the shortened form of သည်, in

(i) exclamatory sentences; *as*, မြို့သူမြို့သားတို့၍သို့ကြွေးကြော်ကြသတည်း, ‘thus the inhabitants of the town exclaimed!’ ထိုတောင်းတိုင်းသော ဆုဆယ်ပါး သည်သီဝရာဇ် နိုင်ငံ၌ ပြည့်စုံလိမ့်သတည်း, ‘those ten favours prayed for will be fulfilled in the kingdom of Thiwarit!’

(ii) benedictory or imprecatory utterances or prayers; *as*, သင်တို့အားကောင်းကျိုးမဂ်လာ အပေါင်းနှင့် ပြည့်စုံကြ စေသတည်း, ‘may you be replete with all blessings!’ ငါသည်နောင်တော်၏ ရန်သူစင်စစ်မှန်လျှင်၍အိမ်တံခါးအနှောင်အဖွဲ့သံမြေချင်းတို့သည်မပွင့်မလွှတ်စေသတည်း။ နောင်တော်၏ရန်သူ စင်စစ်မဟုတ်လျှင်၍အိမ်တံခါး

အနှောင်အဖွဲ့သံခြေချင်းတို့သည်ယခုကခြင်းပွင့်စေလွှတ်စေသတည်း၊  
 ‘if I am really my brother’s enemy may not the doors (and)  
 fastenings of this house (and the) iron fetters open (and) un-  
 fasten; if I am not really my brother’s enemy may the doors  
 (and) fastenings of this house, (and the) iron fetters instantly  
 open (and) unfasten!’

(b) As a closing *positive* affix, used vicariously for the verb

(i) in sentences where the subject has the distinctive  
 postposition ကား; *as*, ကျွန်ုပ်အမည်ကား ရွှေအပ်တည်း ‘my name  
 is Shwe At;’ ငါ တုံသည်လည်း စေတုတ္တရာ ဗြည်ကို အစိုးရတော်မူ  
 သောသိဉ္ဇည်းမင်းကြီး၏တမန်တော်တည်း, ‘even I also am the  
 royal ambassador of King Theinzi who has authority over the  
 country (of) Sedottará.’

(ii) in sentences where the reason or cause of a fact is  
 first assumed to be asked for, and the answer containing the  
 reason or cause is given next; *as*, အဘယ်ကြောင့်သေသနည်းဟူ  
 မူကားဓိနိဓာသောကြောင့်တည်း, “why did (he) die?” (you)  
 may say; [he died] because (he) ate arsenic.’

Here တည်း stands for ဖြစ် in (i) and သေ in (ii).

(c) As an emphatic distinctive adverb of degree; *as*, သင်  
 မသိ၍တည်းမေးသသော, ‘do you ask *because* (you) do not know?’  
 With this force it is also prefixed to ဟူ *as* in သူကိုမောင်တေ  
 တည်းဟုခေါ်ကြသည်, ‘(they) call him MOUNG PE;’ သူသည်မောင်  
 တေတည်းဟုအမည်ရှိသည်, ‘he has the name (of) MOUNG PE.’  
 It is also found used in conjunction with ဟူသော in adjective-  
 clauses denoting specification or enumeration; *as*, ခွေးတည်း  
 ဟူသောတိရစ္ဆာန်သည်ကိုက်တတ်သည်, ‘the animal that is called  
 dog bites;’ ကျွန်ုပ် တို့ ဆိုင်မှာ ပိုးထည်။ ဝိတ်။ သရက်ထည်။ သက္က



လတ်တည်းဟူသောကုန်များရောင်းရန်ရှိသည်, 'in our shop there are for sale the goods which are named silk, long-cloth, chintz, tweeds.'

(d) As an adverbial adjective equivalent to 'only' as in ငါသားကိုတည်းမေးမည်, 'I will ask *only* my son;' မြင်းတကောင်တည်းသေသည်, '*only* one pony died.' It is more emphatic than သာ which also means 'only.' တည်း and သာ are frequently used in combination as in ကျွန်ုပ်မှာ သား တယောက်တည်းသာရှိသည်, 'I have *only* one son.'

(6) နိုး, နိုးနိုး or ခနိုး။—This implies 'probability,' and is always attached to a verb in a Noun clause, the verb in the Principal clause being generally one expressive of opinion; as, ဤစစ်သူကြီးသည်ငါ့ချစ်နိုးထင်သည်, 'this generalissimo *thinks* (that) I *probably* love (him)'; သူသည်နက်ဖြန်မိုးရွာနိုးနိုးထင်သည်, 'he *thinks* (that) it will *probably* rain to-morrow.' It will be seen that this affix takes the place of the Temporal affixes. If, however, နိုး or ခနိုး is used with a verb in the Future tense, the Future affix may be retained; as, သူသည်နက်ဖြန် မိုးရွာလိမ့်နိုးထင်သည်; သူပြောလိမ့်ခနိုး ကျွန်ုပ်ထင်သည်, 'I *think* he will *probably* speak.'

(7) ပေ။—This implies 'personal conviction' with the idea of 'admission,' or 'approval' or of 'surprise' on the part of the speaker; as, သူဟောသောတရားကောင်းပေသည် [admission or approval], 'the law that he preaches is *indeed* good; ' သင့်ပြောသည်ကားမှန်ပေသည် [admission] 'what you say is *indeed* true.' The meanings of this affix are forcibly brought out in ဤနန်းပြာသာဒ်ကို စီရင်ပေသူကား။ [admission] အလွန် စေ့စပ် ပေ၏။ [approval] တခု မှ အပြစ် ဆိုရာ မရှိ ပေ။ [admission] တင့်လည်း တင့်တယ်ပေတောင်း [surprise], 'the person who designed this

pyatthat is *indeed* extremely exact; there is *indeed* not a single thing that could be cited as a defect ; graceful too it is graceful *indeed*.'

(8) ရက်။—This comes from the verb ရက်စက် 'to be cruel.'

(i) In affirmatory sentences it implies that the agent to the verb to which it is attached is capable of being cruel or unfeeling enough to perform the action denoted by the verb; *as*, သူသည်မိမိညီရင်းကိုပင်သတ်ပစ်ရက်သည် 'he *heartlessly* murdered even his own younger brother;' အရှင်မင်းကြီးတစ်ခွန်းသော အမိန့်တော်မျှမပြန်ခဲ့ဘဲ လုံးကွဲ၍ သေလေအောင်အတယ်ကြောင့်ကျန်မတို့ကို ခွန်ပစ်တော်မူရက်ဘိသနည်း, 'Your Majesty, why did you, without saying a single word, so *unfeelingly* abandon us in order (that we might) break (our) heart and die?'

(ii) In negative sentences, it implies that the agent has not the heart to perform the action ; *as*, သူ၏သားကိုချစ်သောကြောင့်တရံတခါမျှမခိုက်ရက်, 'because (he) loves his son, (he) *has not the heart* [cannot bear] to beat him even at any time.'

(9) ရစ်။—This implies 'to stay behind, (while others withdraw) and perform the action' denoted by the verb ; *as*, ကျန်ပိပြုရစ်သည်, '*remaining behind*, I did (it); သူစာအုပ်ကိုပေးရစ်သည် '*staying behind*, he gave the book;' သူနေရစ်သည်, '*he remained behind*.' This affix may also be used with a verb in the Imperative Mood ; *as*, သင်နေရစ်, 'you *stay behind*;' သင်သည် ဤငါ့ရင်သွေးနှစ်ယောက်ကို ရှေးကထက်သာ၍ကြင်နာစုံမက်ချစ်ခင်ရစ်, 'you (*remaining behind*) love [or set your affections on] these two children of mine more than before.'

(10) ရှာ။—This implies 'commiseration' or 'sympathy' on the part of the speaker or writer ; *as*, သူသေရှာပြီ, 'he is dead (*poor fellow!*)'

## EMPHATIC AFFIXES, ကြိယာဂရုစုဦးစကား။<sup>1</sup>

358. The following affixes are used with verbs in addition to the other affixes already explained, for the purpose of adding emphasis :—

(1) ငြား။—This is used with the conjunction သော်လည်း to express emphatic concession; *as*, သူရိုက်ငြားသော်လည်း။ ငါမကြောက်, '*notwithstanding* (that) he beats (me) I am not afraid.'

This affix also occurs joined to အံ့ in hypothetical sentences; *as*, တခင်။ တဖုံတယောက်သောသူကို ဤပုဏ္ဏားအံ့၊ သင့်လူသောဘီလူးလောထမေးငြားအံ့။ လူဖြစ်သည်ဟုမည်သူမျှမဆိုရာ, 'Father, if (we) should *indeed* ask some one, "Is this old pōnna (a) man or (is he) an ogre?" no one ought to say (that) he is (a) man.'

(2) စွ။—This is used at the end of a sentence expressing admission, approval, surprise or regret; *as*, ကြီးစွ, 'great *indeed*!' It is usually affixed to လေ; *as*, ဘွီပန်းလှလေစွ, 'this flower is *indeed* beautiful!' Note that it takes the place of the assertive affix.

(3) တောင်း။—This is used like စွ; *as*, ဘွီပန်းလှလေတောင်း။

(4) တကား။—This too is employed at the end of a sentence to express some emotion caused by surprise, admiration, regret, &c.; *as*, ယခုမမြင်ခဲ့တကား, '(I) did not *indeed* see!' ကျွန်ုပ်သားသေပြီတကား, 'my son is *indeed* dead!' It may be used in conjunction with စွ; *as*, ထိုသူ အလွန် ပညာရှိစွတကား, 'that person has wisdom *indeed*!' ဘွီပန်းလှလေစွတကား, 'this flower is *indeed* beautiful!'

<sup>1</sup> ဂရု is a Páli word meaning 'heavy,' 'weighty.'



(5) ထ—This is employed in each clause of a succession of adjective-clauses signifying laudatory attributes ; *as*, ခပ်သိမ်းကုန်သော အမှုအရာတို့ကို ဖန်ဆင်းစီရင်တော်မူသော။ အပြစ်မရှိစွာစင်သန့်ရှင်းတော်မူသော။ ခပ်သိမ်းကုန်သော အမှုအရာတို့ကို သိတော်မူ၍ သဗ္ဗညုတဉာဏ်နှင့် ပြည့်စုံတော်မူသော။ ခပ်သိမ်းသော အရပ်တို့၌ ရှိတော်မူသော။ အစည်ထာဝရ တည်တော်မူသော မြတ်စွာဘုရားကို အကျွန်ုပ်မျိုးမွမ်း ကိုးကွယ်ပါ၏, 'I praise (and) worship (the) most excellent God who creates (and) directs all things ; who is sinless, pure, (and) holy ; who knows all things (and) is replete with omniscience ; who is omnipresent, who is everlasting.'

(6) တုံ—The use of this is seen in ဤသို့သောအားဖြင့်ကား ရန်ဟူသည် ကား ကိုယ်၌ ပင်လျှင် များစွာ ရှိတုံ သေး၏, 'by this means, evil so-called still exists largely *indeed* even in the body.'

When affixed to each of two verbs which are antithetical, တုံ gives the idea that the two actions are going on alternately ; *as*, သူသည် ရယ်တုံငိုတုံနေသည်, 'he stays laughing (and) crying (by turns).'

In this use တုံ is equivalent to ချည်, *as* in သူရယ်ချည် ငိုချည်နေသည်။ The verbs with တုံ or ချည် affixed act as an adverb of manner modifying the principal verb.

This affix တုံ is sometimes found affixed to nouns and pronouns. In such cases it has the force of the English 'even,' and may be classed as an Adverbial Adjective. ငါတို့သည်လည်း ဝေတုတ္ထရာပြည်ကို အစိုးရတော်မူသော သိဉ္ဇည်းမင်းကြီး၏တမန်တည်း, 'even I also am the royal ambassador of King Theinzi who has authority over the country (of) Sedottara.'

(7) ပါ—This expresses politeness or deference, thus emphasising the nature of the relationship between the

speaker and the person spoken to ; *as*, စားကြပါ, '(please) eat;' ကျွန်တော်နံနက်ကလာပါသည်, 'I came in the morning ;' ကိုယ်တော်ဆိုသည်အတိုင်းမှန်ပါသည်, 'it is true as your honour says.'

(8) တိ။—This simply adds emphasis ; *as*, အဘယ်ကြောင့် သွားသနည်း, 'why *did* (you) go ?' ကလေး ပြောသကဲ့သို့သူ ပြောသည်, 'he speaks *as a child speaks*.' In combination with ချင်း, it is used in ejaculatory sentences ; *as*, စကားများတိချင်း, 'very talkative *indeed!*' ဟွတ်ချင်း, 'pretty *indeed!*'

(9) လေ။—This is used with a persistive force ; *as*, သူ သွားသည်လေ, 'he *did* go' ['(I tell you) he *did* go']. In colloquial speech this affix is largely used with imperative verbs to avoid rudeness ; *as*, ဆိုလေ, '(you) say;' သည်ကိုလာလေ, 'come here (do) ;' သင်မလိုက်လေနှင့်, 'don't you follow.' When combined with ပါ, it has a precative force ; *as*, စားကြပါလေ, 'do eat' ['please eat'],

(10) ပေါ့ or ပ။—This is used colloquially with a persistive force, in the same manner as လေ ; *as*, သွားသည်ပေါ့ or ပ, 'of course he went' [= 'he *did* go.'] It is also used with a permissive force showing indifference on the part of the person giving permission ; *as*, စားသည်ပေါ့ or ပ, 'eat (I don't care).'

### AUXILIARY AFFIXES, (တြိယာဥပဋ္ဌာနပစ္စည်းစကား။

359. There is quite a numerous class of words which are frequently used in the manner of the Augmentative Verbal Affixes above explained. These words, as they stand by themselves, are either adjectival or verbal roots, and are used in the ordinary way. But when they are affixed to other verbal roots, they lose their individuality, and incorporating

with the roots, form a kind of compound verb. Strictly therefore, they are not **verbal affixes**; but since their function is to *help* the verbal roots to which they are attached to acquire a new and a wider meaning, they may, when so employed, be appropriately called **Auxiliary Affixes**,<sup>1</sup> ကြိယာဥပဋ္ဌာနပစ္စည်းစကား။<sup>2</sup>

360. The following is a list of these words in most common use :—

(1) **ဦး**—The primary meaning of this is ‘to be first’; its use as an independent verb is seen in such sentences as သူဦးအောင်လာသည်, ‘he came in order *to be first*’; သူအစားဦးသည်, ‘he is (or was) *first* in eating’; သူအသားဦးလိမ့်မည်, ‘he will be *first* in coming’ [or ‘to come.’] It will be seen that the prevalent idea given by this verb is that of *forestalling*.

When affixed to another verb, **ဦး**, pronounced **ဆိုး** especially in the colloquial, implies ‘further,’ ‘more,’ ‘again,’ yet; *as*, ကျွန်ုပ်ပေးဦးမည်, ‘I will give *further*’; လင်းတကထိုသို့တပြီးကား။ နင့်တွင်ဆိုဘယ်စကားရှိသေးလျှင် ဆိုလေ့။ ငါနားထောင်ဦးအံ့ဟုဆိုလျှင်။ အရှင်တင်းတမင်းနားထောင်ဦးလေ့ဟုပြန်ဆို၏, ‘when the vulture said, “That being the case, if you still have suitable words to say, speak, I will listen *again*,” (he) replied, “King Vulture, listen (thou) *further*.”’

In prohibitive sentences, **ဦး** invariably implies ‘yet;’ *as*, မစားနှင့်ဦး, ‘do not eat *yet*.’

<sup>1</sup> Viewed in the light of English grammar, most of these really constitute Finite Verbs, and the verbs to which they are affixed are in the Infinitive Mood, forming *Infinitive Complements* or *Complementary Infinitives*.

<sup>2</sup> ဥပဋ္ဌာန is a Páli word meaning ‘helping’



(2) အား, 'to be at leisure,' 'to be disengaged,' 'to be free of incumbrance;' *as*, လုပ်အားသည်, 'free to do,' 'at leisure to do.'

(3) အပ်, 'to be fit, proper or suitable' according to the conventional ideas or established rules of life; *as*, သင်သွားအပ်သည်, 'it is *fit* for you to go' [= 'you *ought* to go']; သူတောင်းကို ကျွန်ုပ်တို့မရှုံးအပ်, 'we *ought* not to hate another person.'

(4) ကောင်း, 'to be good;' *as*, ဤကဲ့သို့မပြောကောင်း, 'it is not *good* to speak thus.'

(5) ကြူး, 'to exceed,' *i.e.* 'to go beyond that which is befitting or customary;' *as*, သူအိပ်ကြူးသည်, 'he sleeps *to excess*,' သူပေးကြူးသည်, 'he gives *to excess*.'

(6) ခဲ, 'to be difficult.'—This implies that the performing of the action is impeded by some difficulty; *as*, ဤအရာမျိုးကိုရခဲသည်, 'it is *difficult* to get this kind of thing.' From implying impediment caused by some difficulty, it has branched off, in colloquial speech, to mean 'to delay, or be tardy' in doing a thing; *as*, သူ သွား ခဲ သည်, 'he *delays* in going;' မီးသင်္ဘော ရောက် ခဲ သည်, 'the steamer is *delayed* [*tardy*] in arriving.'

(7) ချင်, 'to wish or desire;' *as*, ကျွန်ုပ်သွားချင်သည်, 'I *wish* to go.' Sometimes it is used with the meaning of 'to have a tendency to;' *as*, သူဖျားချင်သည်, 'he is *inclined* to have fever.' This word, unlike the others, is never used as an independent verb except in conjunction with လို; *as*, ကျွန်ုပ်မြင်းတကောင်ကို လိုချင် သည်, 'I want a pony.' (see လို *infra*). လိုချင် is mostly used colloquially.

(8) စ, 'to begin.'—This gives the idea of beginning an action, and is always followed by the verb ရှ 'to perform or make;' *as*, သူစားစပြုသည်, 'he makes a beginning in eating, he begins to eat.'

(9) စေ—This, as a finite verb, means 'to send.' As an affix it is used in two senses, namely, (i) 'to cause to happen,' (ii) 'to permit, allow, let.' In its first sense it is employed to form Causative Verbs (*see par.* 245). In such sentences as သူ့ကိုကျောင်းကိုမသွားဘဲနေစေသည်, '(he) *allowed* him to stay without going to school;' သင့်စကားမှန်သည်ဖြစ်စေ, 'let it be that your word is true;' ကျွန်ုပ်သွားပါရစေ, 'please permit me to go,' the verbs are not causative, the စေ being used in the second sense.

(10) စမ်း 'to try.'—This is usually affixed to a verb in the Imperative Mood ; *as*, ရေးစမ်း, 'try to write.'

(11) တတ်—The primary meaning of this is 'to be skilled,' 'to know,' 'to understand.' Its use with these meanings is seen in the following examples: သူသည်အင်္ဂလိပ်ဘာသာကိုတတ်သည်, 'he knows—understands the English language;' ဤလူအလွန်တတ်သောဆရာဖြစ်သည်, 'this man is (a) very skillful teacher.'

Affixed to a verbal root, it implies,

(a) 'skill' or 'knowledge;' *as*, သူစာရေးတတ်သည်, 'he *knows* (how) to write.'

(b) 'habit or wont;' *as*, သူခိုးတတ်သည်, 'he steals' [= 'he is *wont* to steal, has *the habit* of stealing']; သူဆေးတံသောက်တတ်သည်, 'he smokes (a) pipe' [= 'he is *in the habit* of smoking a pipe.']

(c) 'native character,' 'essential quality or property;' *as*, ကြက်ဘတွန်တတ်သည်, '(the) cock crows (by nature)' [*i.e.* the cock has it in his nature to crow]; မီးလောင်တတ်သည်, 'fire burns' [as is its essential property to burn.]

(12) တုံ့, 'to turn back,' 'to do in return;' *as*, ရန်ကုန်မြို့က တုံ့လာသည်, 'he *turns back* from Rangoon;' လက်ဆောင်တုံ့ပေးသည်, '(he) gave (a) present *in return*.' [In the written language, it is always used with ဖြန်, but in the colloquial it may be used without ဖြန်;—ရန်ကုန်မြို့က တုံ့ဖြန်လာသည်။ လက်ဆောင်တုံ့ဖြန်ပေးသည်။

(13) ထိုက်, 'to be worth, have a certain value.' Used as an affix, it implies 'to deserve, merit, be worthy of;' *as*, သူသည် ဓာရေးအရာကိုရထိုက်သည်, 'he *deserves* to get (the) clerkship.'

(14) နေ, 'to remain, abide, stay.' It is used to form the Imperfect Tenses.

(15) နိုင်—This means 'can' in the sense of physical or moral ability. It is used to express what was formerly known as the Potential Mood: သူသွားနိုင်သည်, 'he *can* go' ['he *is able* to go.']

(16) ပိုင်, 'to own,' 'possess.' As an auxiliary affix, it gives the idea of 'possessing power or right to;' *as*, သူပေးပိုင်သည်, 'he *has the right* [or *authority*] to give;' သူ ဆို ပိုင်သည်, 'he has the *right* to say.'

(17) ဖြန်—This, as an independent verb, has various meanings, (see dictionary); but when it occurs as an auxiliary affix it invariably implies 'to take up or do again,' 'to repeat, resume;' *as*, သူသွားဖြန်သည်, 'he goes *again*.'



(18) ဖြစ်—This verb has been fully explained. In the sense of 'to take effect,' 'be practicable,' it is used as an auxiliary affix to denote the accomplishment or the feasibility of an action; *as*, သူသွားဖြစ်သည်, *lit.* 'he accomplished to go, [= 'it was practicable for him to go']; ဤနှစ်လာဖြစ်မည်လော, *lit.* 'shall (you) accomplish to come this year?' [= 'will it be possible for you to come this year?']

(19) မိ, 'to get hold of;' 'to take captive' as in a trap or snare. As an auxiliary affix, it is used metaphorically in its last sense, to denote that the agent to the verb was caught doing something through accident or chance, or through negligence of thought or inadvertence; *as*, ကျွန်တော်မသိသောကြောင့်ပြောမိပါသည်, 'I (*unwittingly*) spoke because I did not know;' သူမိန့်စားမိ၍သေသည်, 'he *happened* to eat arsenic and died.'

(20) ဖြစ်, 'to be constant, permanent,' 'to continue the same;' *as*, ထူ၍အလုပ်၌ဖြစ်သည်, 'he is permanent in this work.' When affixed to a verbal root it implies 'to continue the same,' 'as usual,' 'customary;' *as*, အိပ်ငြိအိပ်ပါစားငြိစားပါ, 'sleep, eat *as usual*.' Note that the verb is repeated after ဖြစ်။

In a sentence closing with the affix တည်း used vicariously, the verb to which ဖြစ် is affixed may not be repeated; *as*, ငါ့သားငါ့သမီးတို့ကစားကြတည်း။=ငါ့သားငါ့သမီးတို့သည်ကစားကြတည်း, 'my son (and) my daughter played *as usual*.'

(21) ရှာ—This is a transitive verb, implying 'attain,' 'get,' 'gain,' 'obtain;' *as*, ကျွန်ုပ်ဆုရသည်, 'I got a reward.' As an affix (i) in affirmatory and interrogative sentences it expresses either

- (a) 'compulsion,' 'obligation,' 'necessity,' 'duty' or  
 (b) 'opportunity or privilege (of getting or gaining)';

as, ကျွန်ုပ်သွားရသည်, 'I had to go' [= 'I was obliged, compelled to go']; ကျွန်ုပ်မြင်ရသည်, *lit.* 'I obtained to see [= 'I got a sight'—opportunity]; သင်မသွားလိုသော်လည်း သွားရလျှင် [compulsion] မည်သို့ပြုမည်နည်း, 'though you do not wish to go, if you have to go, [compelled to go] what will you do?' အစား အခါ ကောင်း ကိုစား ရလျှင် [opportunity] ကျန်း မာ မည် ထင်ပါသည်, 'if I get to eat good food, (I) think (I) shall be well'; ကျွန်ုပ်သွားရမည် [compulsion, duty, necessity], 'I shall have to go'; သင်—သူသွားရလိမ့်မည် [compulsion], 'you—he will have to go.'

(ii) In negative sentences, this affix used with a verb in the second person expresses 'prohibition'; as, သင်မသွားရ, 'you are not to go.' In the third person it implies either 'prohibition' or 'absence of opportunity'; as, သူ မ စား ရ, 'he must not eat,' or 'he did not get to eat' ['he had not to eat']. The difference can be determined only from the context. သူစားရမည်လော, 'shall he eat?' ['must he eat?'], မစားရ [prohibition], '(he) must not eat.' သူစားရန်သွားသော်လည်း ထမင်းမရှိသောကြောင့်မစားရ [absence of opportunity], 'though he went to eat, he did not get to eat, because there was no rice.' We leave the student to find out for himself the force of ရ in ဤအပင်ကား အသီးသီးခြင်းကြောင့် ဖျက်ဆီးတတ်သော သူနှင့်ဆက်ဆံသည်ဖြစ်၍ ပြကတော့အတိုင်းမတည်ရ။

(22) ရာ။—This is similar in force to အပ်; as, ကျွန်ုပ်တို့သည်တယောက်ကို တယောက်ချစ်ခင်ရာသည်, 'we ought to love one another'; ဆိုးသွမ်းသော အကျင့်များကိုမပြုရာ, '(we) ought not to do evil deeds.'

(23) **လို**—This has the same signification as **ချင်**, 'to desire, wish, want,' but differs from that word, in this respect that it can be used as an independent verb; *as*, **ဤစာအုပ်ကို ကျွန်ုပ်လိုသည်**, 'I want this book.' As an auxiliary affix it is the same as **ချင်**; *as*, **ကျွန်ုပ်ပေးလိုသည်**, 'I want to give.' When the causative **စေ** is prefixed to either **ချင်** or **လို**, a wish or desire on the part of the speaker for somebody else to do a certain thing is implied; *as*, **ကျွန်ုပ်သူ့ကိုပေးစေချင်သည်—ပေးစေလိုသည်**, 'I want him to give.' In parsing, the whole **ပေးစေချင်—လိုသည်** should be treated as a Causative Verb, Indicative Mood agreeing with its subject **ကျွန်ုပ်**.

(24) **လိုက်**, 'to follow,' 'to accompany;' *as*, **သူလိုက်လာသည်**, 'he followed (or accompanied me.)' It is used as an auxiliary affix to denote the 'following out,' or 'the carrying into complete effect' of an action; *as*, **ငါစားလိုက်သည်**, 'I ate it up;' **သူစာအုပ်ကိုပေးလိုက်လိမ့်မည်**, 'he will send the book;' **သူပြောလိုက်ပြီ**, 'he has told (him).'

**လိုက်** is also used with imperative verbs as already exemplified.

(25) **လျှော်**—This has the same meaning as **သင့်**, which see.

(26) **လွယ်**, 'to be easy.' This implies that the agent to the verb does the action without difficulty, hesitation or reluctance; *as*, **သူပေးလွယ်သည်**, 'he gave *readily*.'

(27) **လှည့်**, 'to turn round.' This is used chiefly with imperative verbs to imply motion towards the speaker; *as*, **သင်လာလှည့်**, 'you come here.'



(28) လောက်, 'to suffice,' 'to be sufficient for one's wants;' *as*, ရေး လောက် သည်, 'sufficient to write (on);' စား လောက်သည်, 'sufficient to eat.'

(29) ဝံ့, 'to dare.' This is never used as an independent verb except in combination with စား; *as*, သူဝံ့ စားသည်, 'he is brave, daring.' As an affix it is seen in သူပြောဝံ့သည်, 'he dares to speak.'

(30) သာ, 'to be pleasant, clear.' In the capacity of an affix, this implies 'free to do' or in other words, 'having scope or fit occasion for action; *as*, ဤနေရာ၌သင်ထိုင်သာပါသည်, 'in this place you have room for sitting;' လူတယောက်သွားသာသောလမ်း, *lit.* '(a) path where one man has room to pass;' ['a path which has room for one man to pass']; ဤလူပညာရှိသည် ဟုမဆိုသာ, '(we) have no occasion for saying that (this) man has wisdom.'

(31) သင့်, 'to be suitable, proper, becoming' according to popular ideas of propriety and decency; ကျွန်ုပ်တို့သည်မူ သားကိုရှောင်သင့်သည်, 'we *should* shun falsehoods;' မှီခွတ်ထိုင်း မှိုင်းသောအိမ်၌မနေသင့် '(we) *should* not live in (a) damp house.'

#### IV. NUMBER AND PERSON, ကိန်း၊ ယောက်။

361. **Number.**—Burmese Verbs have two numbers: the **Singular** and the **Plural**. To indicate the Singular Number no affixes are used with verbal roots, the Number of the Subject to the verb being quite sufficient to determine it; thus in သူစားသည်, 'he eats,' the subject သူ is singular, therefore စား is also singular.

362. The Plural Number is indicated by the use of ကြ,

ကုန် or ကြကုန်။ These plural affixes are generally affixed direct to the verbal root, all the other verbal affixes coming after them, but this rule is not strictly adhered to. In composition, when the subject in the plural is expressed, the plural affix may or may not be used with the verb; thus, သူတို့စားကြလိမ့်မည်။ သူတို့စားလိမ့်မည်။ In the second example the subject indicates that the verb is in the plural. When the subject in the plural is left unexpressed, the affix must be used, if not, the verb will show that the subject is in the singular. This is according to the rule that a verb must agree with its subject in number. When the subject consists of two or more substantives joined by the conjunction နှင့်, the verb is in the plural, and the above rule regarding the use of the plural affix holds good. If, however, the Compound subject is regarded as forming one whole, the verb is to be construed in the singular.

**363. Person.**—Burmese verbs have no *personal affixes*, but it is not difficult to determine the person in which they are to be construed, since the rule is that all finite verbs must agree with their subjects in *person* as well as in *number*; thus in ကျွန်ုပ်စားသည်, 'I eat,' စား we know is in the First Person because its subject ကျွန်ုပ် is in that Person.

## NOUN-CLAUSES, နာမဝါကျကဏ္ဍ။

**364.** A noun or pronoun and its predicate-verb (with or without qualifying words) ending in a temporal affix, either သည် or မည်, are frequently made use of in composition, as the subject or object to another verb in the sentence. For example, သူဆိုသည်, 'he says,' or သူစားမည်, 'he will eat' is a complete independent expression of thought, containing as it does a subject and a predicate-verb; it is therefore a *sen-*

*tence* (simple); but this sentence may be made to serve as the subject or object to another verb by affixing the nominative postposition မှာ or ကား, or by affixing the accusative postposition ကို to the temporal affix သည် or မည်; thus, **သူဆိုသည် ကား မသင့်**, '(what) he says is not becoming;' **သူ ဆို သည် ကို ကျွန်ုပ် နား လည် သည်**, 'I understand (what) he says;' **သူစား မည်ကိုသိသည်**, 'I know (that) he will eat;' **သူစားပြီးသည်စား မပြီးသည်ကိုမသိ**, 'I do not know whether he finished eating or not.'

**365.** The group of words consisting of a subject and predicate used in this manner, loses the character of a sentence because it no longer stands alone, but forms a part of a larger sentence (complex), making only a dependent statement. It is, therefore, a clause, and since it occupies the position as well as performs the function of a noun, it is called **နာမဝါကျကဏ္ဍ**, *lit.* **Noun Sentence-part** [**Noun-clause.**]

**366.** A Simple sentence can also be converted into a Noun-clause by affixing the Genitive Postposition ၏; thus, **သူ သွားသည်၏အဆုံး၌**, *lit.* 'at the end of *he went* ['his going'='journey']; **ဟောတော်မူသည်၏အဆုံး၌** 'at the end of (his) preaching.' Such a clause, however, does not fill the place either of subject or object, but stands in genitive relation to the following noun on which it depends. Sometimes the Genitive ၏ is omitted, which makes the clause look like an Adjective-clause; thus, **သူသွားသည့်အဆုံး၌**, (*see pars. 368, 369.*) The student should be careful to note the difference.

**367.** A Simple sentence may also be used with the postpositions of some of the other cases; *as*, **သူမိန့်စားသည်ဖြင့် သေသည်**, *lit.* 'by he ate arsenic, (he) died' [= 'by eating ar-



senic he died’]; သူသွားသည်တွင်သေသည်, *lit.* ‘he died in he went’ [= ‘he died in (the) going, while he went’]. With the postpositions of the Instrumental case, the သည် is usually contracted to သ or changed to သော; *as*, သူမိန့်စားသဖြင့် (or သော အားဖြင့်) သေသည်။ သူသည်ဆိုးသောကြောင့်ခံရသည် ‘he received punishment, because he was naughty.’ In these examples though the Simple sentences are changed into clauses having in effect the force of a noun, they do not constitute **Noun-clauses**, since they do not serve as subjects or objects to verbs; nor do they stand in genitive relation. They qualify or modify the principal verbs in the Complex sentences of which they form a part, and therefore occupy the place as well as discharge the function of an adverb; hence they form **Adverbial Clauses** (ကြိယာ ဝိ သေ သန ဝါကျ ကဏ္ဍ, *lit.* **Adverb Sentence-part**), implying some circumstance of *instrument, cause, reason, time, &c.* (see under par. 388.)

Noun-clauses and Adverbial clauses will be further dealt with under ‘Analysis.’

## ADJECTIVE-CLAUSES, နာမဝိသေသန ဝါကျကဏ္ဍ။

368. Verbal roots ending in the Temporal Affix သည် or မည် marked with the *ouk-myit* sign, when used before a noun or pronoun act like an adjective, and, since they have subjects either expressed or understood, are called နာမဝိသေသန ဝါကျကဏ္ဍ, *lit.* ‘**Adjective Sentence-part**’ [= **Adjective-clause**]; *as*, (1) ငိုသည့်ကလေး, ‘(the) child *who* cries;’ (2) ရောက်မည့်မီးသင်္ဘော, ‘(the) steamer *that will* arrive;’ (3) ကျွန်ုပ်စီးသည့်မြင်း, ‘(the) horse *that I* ride;’ (4) သူသွားသည့်လမ်း, ‘(the) road *by which* he went.’ In these examples, ငို

သည့်, ရောက်မည့်, ကျွန်ုပ်တို့သည့်, သူသွားသည့် are called Adjective-clauses because they define the nouns coming after them in the manner of an adjective.

369. The affix သည် or မည် when used in this connexion serves as an adjective-connective without losing its assertive force. The common connective သော is very often employed instead of သည့်; as, ငိုသောကလေး, ကျွန်ုပ်တို့သောမြင်း, သူသွားသောလမ်း။

Besides these connectives, the word ရာ is also used as a connective. It is a contraction of အရာ or နေရာ, 'a spot,' 'a place,' and implies either the *object* of an action, or the *place* of being or action. When the noun qualified by the Adjective-clause denotes a person, ရာ may be translated by 'whom;' as, ကျွန်ုပ်တို့နှစ်သက်ရာသူ, '(the) person *whom* I love.' When the noun denotes a thing or place, it may be translated by 'which' or 'where;' as, သင်ကြိုက်ရာစာအုပ်ကိုယူပါ, 'take (the) book *which* you like;' ကျားများကိုထားရာအရပ်သို့ကျွန်ုပ်တို့ သွားကြသည်, 'we went to the place *where* (they) keep (the) tigers.' To be an adjective-connective, however, this word must always be followed by some noun; for instance in ကျားများကို ထားရာသို့ ကျွန်ုပ်တို့ သွားကြသည်, 'we went *where* (they) keep (the) tigers,' ရာ is not an adjective-connective, but forms together with the postposition သို့ an adverbial phrase of place modifying ထား in its own clause (*i.e.* ကျားများကိုထား) which is an Adverbial clause of place modifying in its turn သွားကြ in the Principal clause. ရာ has the same adverbial force when combined with the postposition မှ and ဌ်; as, လယ်ထွန်ရာမှသူတို့လာကြသည်, 'they came *from where* (they) ploughed the field;' သူတို့စည်းဝေးရာ၌ ရှိကြသည်, 'they are *where* they assemble.'

370. In the examples (1) and (2) given in par. 368, the subjects to the verbs **မိ** and **ရောက်** are the same as the nouns qualified by the Adjective-clauses, and are therefore not expressed. In (3) and (4), the subjects to the verbs **မီး** and **သွား** are expressed because they are different from the qualified nouns.

371. In clauses where the verb is transitive, the direct object may or may not be the same as the qualified noun, according to the syntax of the sentence; *as*, **မောင်ဘဆောက်သောအိမ်**, 'the house *that MOUNG BA built*;' **ဤအိမ်ကိုဆောက်သောမောင်ဘ**, 'MOUNG BA *who built this house*;' **ကျွန်ုပ်အားမောင်ဘလေးသောမုန့်**, 'the cake *that MOUNG BA gave me*;' **မုန့်ကိုကျွန်ုပ်အားလေးသောမောင်ဘ**, 'MOUNG BA *who gave me the cake*.'

372. It not unfrequently happens that the subject of an Adjective-clause, though different from the qualified noun, is left unexpressed, thus in **မြို့လယ်၌ခံကြသောပွဲကိုကျွန်ုပ်ကြည့်ခဲ့သည်**, the subject to **ခံကြ** is not expressed, and may, according to what has been said, be taken to be **ပွဲ**, but from the meaning of the verb **ခံ** 'to hold' (as a festival) it is obvious that **ပွဲ** cannot possibly be the subject since it is incapable of holding itself. Moreover **ခံကြ** and **ပွဲ** do not agree in number. Looking, therefore, to the context for the subject, we have some such words as **မြို့သူ မြို့သားတို့**, 'inhabitants of the town.' With these words as subject the translation stands: 'I witnessed the pwè *that (the) inhabitants held in the middle of the town*.' In determining the subject of such a clause, it is always a safe rule to see whether the action or state implied by the verb belongs to the qualified noun or not. If it does, the Subject must be the same; if it does not, then the Subject is a different noun or pronoun which must be found from the context. *For purely translation purposes*, the Burmese verb may be rendered in the passive construction without altering the sense: 'I witnessed the pwè *that was held* in the middle of the town.'



373. In the translation of English sentences containing 'who,' 'which' or 'that,' one of the Adjective-connectives has to be used, and because this has to be done, the connective is regarded by some grammarians as the equivalent of the Relative Pronoun, but it must be borne in mind that in Burmese there are no Relatives properly so-called; the adjective-connective merely does what the restricting or defining relative 'who,' 'which' or 'that' does in English sentences, (*i.e.* it marks the Adjective-clause, and connects it with the Principal clause); it is not, therefore, itself a Relative Pronoun. A Relative Pronoun has an antecedent agreeing with it in gender, number, and person, and has case, whereas မှည့် and သည့် or ငါ့ဝါ့ admit of no such distinctions.

The absence of the Relative in Burmese accounts for the fact that the subject to the verb in an Adjective-clause is often the same as the qualified noun, and that the object to the verb (if transitive) is sometimes the same as the qualified noun.

## PARSING OF VERBS.

374. (I) **The Finite Verb.**—In parsing this we should state

(a) Whether it is a Verb of Action or of State, and whether it is Transitive or Intransitive. If it is a Causative Verb, the class of the verb from which it is formed should be mentioned.

(b) Its Mood (and forms), Tense, Person, Number.

(c) Its subject and its object (if Transitive).

Note 1. The verbal affixes denoting Mood, Forms of the Mood, Tense, and Number, as well as the Emphatic Affixes, should be parsed together with the verb. The Augmentative and Auxiliary Affixes may or may not be taken together with the verb. It is, however, better to

treat them separately by stating what they are and what their force is.<sup>1</sup>

Note 2. When a noun and a verb are used together to express a single verbal idea, the combination should be treated as a compound verb; *as*, ရေ ချိုး သည်, 'bathe;' ခရီး သွား သည်, 'travel;' လမ်း ရှောက်သည်, 'walk;' ချောင်းဆိုးသည်, 'cough;' နှာဝေးသည်, 'have a cold;' မိုးရိပ်ယိုသည်, 'leak as the roof of a house.' (see par. 443.)

(2) **The Gerund.**—State (*a*) the verb from which it is formed.

(*b*) Its case and syntactical relations with other words in the sentence.

(*c*) Its object (if formed from a Transitive Verb).

(3) **The Verbal Noun.**—State the verb from which it is formed. If used in the abstract or in the concrete sense, parse it as an Abstract or Common Noun. If used adverbially, mention the verb which it modifies; thus, သူအပြောကောင်းသည်—'အပြော, Verbal noun, from the Transitive verb ပြော, used adverbially showing manner and modifying ကောင်းသည်;' သူအကြည့်အရှုလာသည်—'အကြည့်အရှု, Verbal Noun, from the Transitive verb ကြည့်ရှု, used adverbially showing purpose and modifying လာသည်.'

(4) **The Gerundial Infinitive.**—State (*a*) the verb from which it is formed.

(*b*) Whether adjectival or adverbial in function,

(*c*) The noun, the adjective or the verb qualified by it.

(*d*) Its object (if formed from a Transitive Verb).

<sup>1</sup> In Analysis, however, these affixes should always be taken as part of the predicate.

PARSING MODEL.

(a) ဝေသာန္တရာ မင်းကြီးသည်။ အမတ်။ ငါ့အား သင်သည်ငါ့  
မည်းတော်မှာ သည် အတိုင်း ဆုတ်ဆိုင်းမရှိ။ သိသာ အောင်လျှောက်။  
ကြောက်ရွံ့ထိတ်လန့်ခြင်းသင်မရှိနှင့်ဟုဆို၏။

မှာ	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject <u>မင်းကြီး</u> , and having for its object <u>အကြောင်းအရာ</u> understood.
ဆုတ်ဆိုင်းခြင်း	...	Gerund from the Intransitive Verb <u>ဆုတ်ဆိုင်း</u> , Nominative Case, Subjective Complement to the verb <u>မရှိ</u> ။
မရှိ	...	Verb of State, Intransitive, Incomplete Predicate, Imperative Mood, Negative Form, Second Person, Singular Number, agreeing with its subject <u>သင်</u> understood, and having for its Complement <u>ဆုတ်ဆိုင်းခြင်း</u> ။
သိသာ	...	Verb of Action, Transitive, Subjunctive Mood, Present Indefinite Tense, First Person, Singular Number, agreeing with its subject <u>ငါ</u> understood, and having for its object <u>အကြောင်းအရာ</u> understood.
လျှောက်	...	Verb of Action, Transitive, Imperative Mood, Second Person, Singular Number, agreeing with its subject <u>သင်</u> , and having for its Direct Object <u>အကြောင်းအရာ</u> understood, and for its Indirect Object <u>ငါ့အား</u> ။



ကြောက်ရွံ့ ထိတ်လန့်	} ခြင်း...	Gerunds from the Intransitive Verbs ကြောက်ရွံ့ and ထိတ်လန့်, Nominative Case, Subjective Complement to the verb မရှိနှင့်။
မရှိနှင့်	...	Verb of State, Intransitive, Incomplete Predicate, Imperative Mood, Negative Form, Second Person, Singular Number, agreeing with its subject သင်, and having for its Complement ကြောက်ရွံ့ထိတ်လန့်ခြင်း။
ဆို	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject ဝေသာန္တရာမင်းကြီး, and having for its object the Noun-clause 'အမတ်.....သင်မရှိနှင့်။'

(b) ထိုအခါဘုရားလောင်းသည် သားတော်သွီးတော်တို့ကိုထစေပြီးသော်။ ယောက်ျားမြတ်မိန်းမမြတ်တို့ လက္ခဏာနှင့် ပြည်စုံသောသင်တို့သည် ယုတ်မာသော ဝုဏ္ဏား၏ ကျန်အရှည်အမြင့်မဖြစ်ရာ။ သင်တို့မစိုးရိမ်လင့်တူနှစ်သိမ့်စေပြီးလျှင်။ ချစ်သား ဇာလီ။ သင်သည်ခမည်းတော်၏အယျ၊ ပေးကြူးသောအဖြစ်ကိုသိပြီးသည်မဟုတ်လော။ ခမည်းတော်၏အလိုအပြီးသို့ရောက်အောင်ချစ်သားပြုလေ့ဟုဆို၏။

ထစေပြီး	...	Verb, Causative, from the Intransitive Verb of Action ထ, Indicative Mood, Past Perfect Tense, Third Person, Singular Number, agreeing with its subject ဘုရားလောင်း, and having for its object သားတော်သွီးတော်တို့။
ပြည်စုံ	...	Verb of State, Intransitive, Indicative Mood, Present Indefinite Tense, Second Person, Plural Number, agreeing with its subject သင်တို့ understood. <sup>1</sup>

<sup>1</sup> This is an instance where the subject in the Adjective-clause is, owing to the absence of the Relative Pronoun, the same as the pronoun which the Clause qualifies.

ဝေဝ	...	Adjective-connective between the Adjective-clause ယောက်ျား မြတ် မိန်းမမြတ် တို့လက္ခဏာနှင့် ပြည့်စုံ and ဘင် which the Clause qualifies.
မဖြစ်ရာ	...	Verb of State, Intransitive, Incomplete Predicate, Indicative Mood, Negative Form, Second Person, Plural Number, agreeing with its subject ဘင်တို့, and having for its Complement ကျန်။
ရာ	...	Auxiliary Affix implying 'suitability.'
မဆိုးရိမ်လင့်	...	Verb of Action, Intransitive, Imperative Mood, Negative Form, Second Person, Plural Number, agreeing with its subject ဘင်တို့။
နှစ်သိမ့်စေပြီး	...	Verb, Causative, from the Transitive Verb of Action နှစ်သိမ့်, Indicative Mood, Past Perfect Tense, Third Person, Singular Number, agreeing with its subject ဘုရားလောင်း, and having for its object သားတော်သို့တော်တို့။
ပေးကြူး	...	Verb of Action, Intransitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject ခမည်းတော် understood, and having for its object အလှူ။
ကြူး	...	Auxiliary Affix denoting 'to exceed.'
ဝေဝ	...	Adjective-connective between the Adjective-clause (ခမည်းတော်) အလှူ ပေးကြူး and အဖြစ် which the Clause qualifies.

<sup>1</sup> This is an instance showing the use of Nouns as Pronouns, ခမည်းတော် here stands for a Pronoun of the First Person. (ငါ)။

သိပြီးသည်	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Second Person, Singular Number, agreeing with its subject သင်, and having for its object အဖြစ်။
မဟုတ်လော	...	Verb of State, Intransitive, Complete Predicate, Indicative Mood, Negative Interrogative Form, Third Person, Singular Number agreeing with its subject the Noun-clause 'သင်သည် သိပြီးသည်။'
ရောက်	...	Verb of Action, Intransitive, Subjunctive Mood, Future Indefinite Tense, Third Person, Singular Number, agreeing with its subject အလို။
ပြုလေ့	...	Verb of Action, Transitive, Imperative Mood, Second Person, Singular Number agreeing with its subject ချစ်သား။ <sup>1</sup>
ဆို	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject ထုရားလောင်း, and having for its object the sentences 'ချစ်သား ဇာလီ သင်သည်.....သိ ပြီးသည် မဟုတ်လော and မမည်းတော်၏ အလိုအပြီးသို့ ရောက်အောင်ချစ်သားပြုလေ့။'

<sup>1</sup> This is another instance where a noun is used as a Pronoun ချစ်သား for သင်။



## CHAPTER VI.

### ADVERBS, ကြိယာဝိသေသန။

#### DEFINITION.

375. The term ကြိယာဝိသေသန literally means a 'verb-defining word.' An **Adverb** in Burmese discharges the same function as that discharged by an English Adverb, *i.e.* to qualify or limit the application of verbs, adjectives or other adverbs as regards manner, time, place, degree, cause, effect, &c.

Comparatively speaking, a very small number of the Adverbs in Burmese are simple words of the language, that is to say, words which are by nature adverbs and are never anything else. The majority of them are words and combinations of words belonging to some other Parts of Speech which from being habitually employed with an adverbial signification, have come to be looked upon as true adverbs, and their individuality, in most cases, lost sight of. Most of these constitute Phrase Compounds. In the list of Adverbs furnished below, the student will find little difficulty in distinguishing the adverbs of this description from the rest. Among them he will not fail to recognise those which we have already noticed in some of the preceding chapters.

#### CLASSES OF ADVERBS.

376. Burmese Adverbs may be classified, according to their function, under two main heads:—

I. Simple Adverbs, ကြိယာဝိသေသနရီ။

II. Conjunctive Adverbs, သမ္ပန္နိကြိယာဝိသေသန။

**Simple Adverbs** are so called because they are purely adverbial in their function, containing a meaning in themselves ; *as*, သူချက်ခြင်း ဝေသည်, 'he died *instantly*.' Interrogative Adverbs, ပုံဆွဲကြိယာဝိသေသန, fall under this head ; *as*, သူအဘယ်မှာရှိသနည်း, 'where is he ?'

**Conjunctive Adverbs** are those which discharge the function of conjunctions as well as of adverbs ; *as*, သင်ထမင်းစားပြီးလျှင် ကျွန်ုပ် ကိုခေါ်, 'call me *when* you have finished eating rice.'

**377. Simple Adverbs, ကြိယာ ဝိသေသနရိုး။**—The following is a list of Simple Adverbs subdivided into seven classes according to their meaning :—

### 1. TIME, ကာလ။

#### (a) Time: present:—

ယခု, 'now,' 'at the present time;' ယနေ့, 'to-day.'

#### (b) Time past:—

မနေ့က (colloquial), 'yesterday;' တရံရောအခါ, 'once upon a time;' တနေ့သ၌, 'one day;' အခါတပါး, 'once upon a time;' မနေ့တနေ့ (colloquial), 'the other day;' အထက်က, ယခင်, အလျှင်, အရင်က (colloquial), 'before, heretofore,' 'previously;' ရှေးရှေးက, 'formerly, in past time.'

#### (c) Time future:—

နက်ဖြန်, 'to-morrow;' သန့်ဘက်, 'the day after to-morrow;' ဖိန်းခွဲခါ, 'the day following the day after to-morrow;' နောက် နောင်, 'hereafter, 'in future;' နောက်မှ, 'afterwards,' as in ကျွန်ုပ်နောက်မှလာမည်, 'I will come *afterwards*.'

## (d) Time, general:—

These comprise the adverbs which serve for either Present, Past or Future. Some of them denote a *point of time*.

ချက်ခြင်း, 'instantly,' 'instantaneously;' ရှောင်တောင် 'instantly;' နေ့ချင်း 'the self-same day;' ခေတ္တခဏ (Páli), 'an instant,' 'for a moment;' မကြာမှီ, မကြာမြင့်မှီ, 'before long,' 'not long ago;' တပြိုင်နက်, တကွနက်, 'at one and the same time,' 'simultaneously;' ဤအခါ '(at) this time,' 'then;' ထိုအခါ '(at) that time,' 'then;' အခါမဲ့ 'unseasonably;' တခါတည်း, တချိန်တည်း, 'at once.'

## (e) Duration and Repetition:—

အစည်, 'always;' အစည် မ ပြတ်, 'always,' 'incessantly;' တခါ, 'one time,' 'once;' တကြိမ်တခါ, '(at) one time;' ခဏခဏ, 'every moment,' 'now and again,' 'repeatedly;' တရံတခါ, တခါတလေ (colloquial), 'sometimes;' အကြိမ်ကြိမ်, အဖန်ဖန်, အခါခါ, အဖန်အခါခါ, 'again and again,' 'often;' တဖန်, 'once again;' တဖန်တို, 'even once again;' အဖန်တလဲလဲ, ထပ်ခါထပ်ခါ (colloquial), 'repeatedly;' ကြိမ်ဖန်များစွာ, 'very often.'

The word ဖန် is sometimes combined with များ, and the compound added to a verb to express repetition, as in ထိုစကားကိုမျှော်တော်ဖန်များသော်, 'when (he) *repeatedly* addressed those words.'

သေး, 'still,' 'yet.'

This adverb, in affirmative sentences, expresses the continuation of an action or state as implied in the English 'still,' as in သူစားသေးသည်, 'he *still* eats;' သူအိပ်သေးသည်, 'he *still* sleeps.' In negative sentences, it signifies 'up to the present time' = 'yet,' as in သူမစားသေး, 'he does not eat *yet*.' It is also used as an adverb of degree implying 'addition.' (see under 'Adverbs of Degree.')



## (f) Order in time:—

ပဌမ 'first,' as in သူပဌမရောက်လာသည်, 'he arrived *first*.' အလျှင်, အရင် (colloquial), 'first,' as in သူအလျှင်—အရင်စားသည်, 'he ate *first* (before others in order of time).' This word is often used as an adjective, meaning 'former;' as, အလျှင်—အရင်ဆရာ, '(the) *former* teacher;' နောက်ဆုံး 'last,' as in သူနောက်ဆုံးရောက်လာသည်, 'he arrived *last*;' ၎င်းနောက်, ဤနောက်, 'after this,' 'subsequently;' ထိုနောက်, 'after that,' 'subsequently.'

## 2. PLACE AND DIRECTION, ဌာန။

These are formed from the Pronominals (as shown under 'Pronouns') by means of certain postpositions generally those of the Accusative, Ablative and Locative cases. They are, therefore, strictly **Pronominal Adverbs**.<sup>1</sup>

ဤသို့, ဤကို, သည်ကို, 'to this (place),' 'hither;' ဤမှ, ဤက, သည်က, 'from this (place),' 'hence;' ဤတွင်, ဤ၌, ဤမှာ, သည်မှာ, 'at, in this (place),' 'here, herein, hereon;' ထိုကို, ထိုကို (colloquial), 'to that (place),' 'thither;' ထိုမှ, ထိုက, ထိုက (colloquial), 'from that (place),' 'thence,' 'therefrom;' ထိုတွင်, ထို၌, ထိုမှာ, ထိုမှာ, (colloquial) 'at, in that (place),' 'there,' 'thereat,' 'therein.'

The following adverbs are used only in negative sentences:—

အဘယ်ကိုမျှ, 'to anywhere,' (used only with the verbs of

<sup>1</sup> It is interesting to observe that a similar connexion between the adverbs of place and pronominal roots exists in English and other languages. The student of English will not fail to note that 'here,' 'hence,' 'hither' are connected with 'he,' and that 'there,' 'thence,' 'thither' are connected with 'the.'

going, arriving, as in သူ့အဘယ်ကိုမျှမသွား, *lit.* 'he went not *anywhere*,' = 'he went *nowhere*;' ) အဘယ်ကမျှ, 'from *anywhere*;' အဘယ်၌မျှ, အဘယ်တွင်မျှ, အဘယ်မှာမျှ, *lit.* 'in *anywhere*.' (see 'Indefinite Pronouns.')

Adverbs of Place and Direction are also formed from nouns implying place by affixing the postposition သို့ of the Accusative case, and the postpositions မှာ, တွင်, ၌ of the Locative case :—

အောက်သို့, 'downwards;' အထက်သို့, 'upwards;' နောက်သို့, 'backwards;' အောက်မှာ—တွင်—၌, 'below beneath;' အတွင်းမှာ—၌, 'within,' 'inside;' အပြင်မှာ—၌, 'without,' 'outside.'

### 3. MANNER, QUALITY OR STATE, နည်း။ ဂုဏ်။ ဘဝ။

As actions are performed in a great variety of ways and under various circumstances, the adverbs that fall under this head are necessarily numerous, and it is not therefore possible to furnish a complete list of them. A large number are formed from nouns, adjectives and verbs in different ways which are exemplified under 'Structure of Adverbs.'

We give below a few of the principal adverbs of this class :—

အလျင်အမြန်, 'quickly.'

ကောင်းမြတ်စွာ, 'excellently.'

လေးလေးပင်ပင်, 'slowly,' 'weightily,' 'deliberately.'

အမျိုးတရ, 'authoritatively.'

မကောင်းတရောင်း, 'badly.'

အမှတ်မဲ့, အမှတ်တမဲ့, 'unconcernedly.'

အလိုလို, 'of one's own accord.'

ကရော်ကမည်, 'mockingly.'

မမှီတမှီ, 'in a manner almost reaching.'

To Adverbs of Manner belong the adverbs formed from Pronominals ဤ (or သည်) ယင်း and ထို with the postpositions သို့, ကဲ့သို့ and လို, implying similarity.

ဤသို့ } 'in this (manner)' = 'thus,' 'so.'

ထိုသို့, 'in that (manner)' = 'thus.'

ဤကဲ့သို့ } 'like unto this (manner)' = 'thus.'

ထိုကဲ့သို့ 'like unto that (manner)' = 'thus.'

It will be seen that these adverbs, being connected with the Demonstrative Pronominals,<sup>1</sup> naturally have a demonstrative force. They may, therefore, be distinctively called **Pronominal Demonstrative Adverbs**.

#### 4. QUANTITY, DEGREE OR EXTENT, ဝေဘဏ်။

ဤ—This is an intensifying adverb implying, 'much,' 'as much as,' 'so much as,' 'as many as,' 'so many as,' 'even.' Some of its application have been already exemplified under par. 136 and elsewhere. Other applications will be seen in some of the adverbs given below.

အလွန် } 'very,' 'exceedingly.'

လွန်စွာ }

<sup>1</sup> Note that 'thus' in English is also connected with the root of the pronoun 'the' (now represented by the forms 'this' and 'that.')



အထူးသဖြင့်, 'especially,' 'eminently,' 'chiefly.'

လွန်း, 'too,' 'too much.'

အင်တန်, 'in a considerable degree.'

အင်မတန်, 'exceedingly,' 'very much.'

သာ, 'only.'

ရုံ, 'merely,' 'barely,' 'just and no more.'

ကာ, 'merely.'

ချည်း, 'only.'

ပင်, 'indeed,' 'even.'

လျှင်, 'only,' 'even.'

စင်, စင်လျက်, 'even.'

The word သာ is used both as an adjective and an adverb. As an adjective, it is equivalent to the English 'only' in the sense of 'alone,' 'solitary' 'none but;' as, သူထမင်းကိုသာစားသည်, 'he eats *only* rice' [= 'nothing but rice']; သူသာဆိုးသည်, 'he *alone* is wicked' [= 'none but him is wicked.']. It is sometimes combined with ဟူင် (see *infra*); as, သူသာဟူင်ဆိုးသည်; '*only* he is wicked.' This combination intensifies the idea of exclusiveness. As an adverb သာ also means 'only' when applied to verbs. The verb to which it is affixed is repeated; as, သူကြည့်သာ ကြည့်သည် 'he *only* looked;' စားသာစားပါ, 'please *only* eat' [= 'do nothing but eat, eat freely']; မကြောက်နှင့်တက်သာတက်, 'don't be afraid, *only* step up.' It is often combined with တည်း affixed to a generic affix preceded by the numeral တ; as, လူတယောက်တည်း သာ လာသည်, '*only* one man came.' တည်း သာ here modifies တယောက်။ As သာ with its compounds သာဟူင် and တည်းသာ discharges the function of an adjective as well as that of an adverb, it should be parsed as an **Adverbial Adjective**.

ရုံ is used adverbially like သာ; as, သူကြည့်ရုံကြည့်သည်, 'he *just* looks (and no more)'. It is combined with သာ and used in the same way; as, သူကြည့်ရုံသာကြည့်သည်, 'he *merely* looks.' Sometimes the

intensifying adverb မျှ is joined to ရံ; as, သူမြင်ရံမျှမြင်သည်, *lit.* 'he *merely as much as* saw' [= 'he saw, and just so much and no more; he *merely* saw']; Sometimes သာ is added to ရံမျှ as in မြင်ရံမျှ သာမြင်သည်, 'he saw *and just so much only and no more*; he *merely* saw.' Frequently ရံ, ရံသာ, ရံမျှ, or ရံမျှသာ is used without the verb to which it is attached being repeated; as, လူတယောက်သွားလောက်ရံရှိသည်, 'it is *just enough* for one man to pass; 'သူပြောရံပြုသည်, 'he does *merely* speak, [= 'he does no more than speak']; မိခင်ရောက်ရံ [ကို] သာခံတော်မူပါဦး, 'please await mother to *merely* arrive' [= 'please await only my mother's arrival']; ပြောရံမျှပြုသည်, 'he does *as much as* to speak; 'သင်တို့ပင်ပန်းရံမျှသာဖြစ်မည်, 'you will *merely* be fatigued.'

ကာ has somewhat the same force as ရံ; as, မြီးကာ မြီးသည်, 'he *merely* smiled.' As in the case of ရံ, မျှ is joined to ကာ; as, မြီးကာ မျှမြီးသည်, 'he smiled, and *just so much and no more*.'

ချည်း is both an adjective and an adverb.<sup>2</sup> As an Adjective, it is used and parsed like သာ; as, လူတို့ချည်း, 'nothing but men' [= 'only men']. As an adverb it is attached to the assertive affix of time သည်; as, သူစားသည်ချည်း, 'he *only* eats' [= 'does *nothing but* eat.']

ပင် is also an adverbial adjective and has the force of

(a) 'indeed' in its emphatic application; as, ဤသူသည်ပညာရှိမဟုတ်သူမိုက်ပင်ဖြစ်သည်, 'this person is not a wise man; he is a fool *indeed*.'

(b) 'even' in its emphatic sense; as, ပုဏ္ဏားသည်ငါ့သားငါ့သမီးတို့ကိုငါ့ရှေ့တွင်ပင် ရိုက်နှက်လေသည်, 'the pōnna beat my son and my daughter *even* in my presence; 'သူ တောင်းစားပင်ဝင်ရောက်နိုင်သည်, 'even a beggar can enter in.'

ထျှင် is another adverbial adjective similar in force to both သာ 'only,' and ပင် 'even; as, လုံ့လသည်ထျှင်အလိုရှိတိုင်းအကျိုးကိုပြီးစေနိုင်၏, 'only diligence can accomplish every desired end; 'ထိုသူတို့အားအပြစ်ရှစ်ပါးဒဏ်ဆယ်ပါးတို့သည် ထိုပြစ်မှားသောခဏ၌ထျှင်ရောက်ရာ

၏, 'the eight evil results (and) the ten punishments should come to those persons *even* at the moment of transgression.'

စင် or စင်လျက်။—This is used like ဝင် 'even;' as, ငါ့သား ကိုစင်လျက်လှူမည်, '(I) will offer *even* my son.'

လုမတတ်, လုခမနီး, လုဘနနီး, 'almost,' 'nearly.'

တည်း။—This is an emphatic distinctive adverb of degree. Its use has been explained in par. 357 (5) (c).

သမျှ။—The adverb မျှ is often affixed to the assertive သည် in its shortened form of သ။ In such cases, the adverb preserves its peculiar meaning of 'as many as' or 'as much as,' and, combining with သ, modifies the verb to which it is attached. This use of မျှ appears in (a) Adjective-clauses, and (b) Adverbial clauses; as, (a) ရှိသမျှသောမြင်းများသေသည်, *lit.* 'the horses *as many as* were (there) died;' ကျွန်ုပ်ပေးသမျှသောငွေကိုသူသုံးလိုက်သည်, *lit.* '(the) money *as much as* I gave (him), he spent.'

The Adjective-clause in which သမျှ occurs may be used *before* the noun it qualifies with or without the connective သော, or *after* the noun; thus, ရှိသမျှသောမြင်း; ရှိသမျှမြင်း, or မြင်းရှိသမျှ။

It is possible that မျှ was used in such constructions in its original function of a verb meaning 'to be equal in number, quantity, degree or extent;' thus, ရှိသည်နှင့် မျှသောမြင်းများ သေသည်, *lit.* 'the horses that *were equal (in number)* with [to] (the horses which) were there died,' *i.e.* 'all the horses that were there died;' ကျွန်ုပ်ပေးသည်နှင့်မျှသောငွေကိုသူသုံးလိုက်သည်, *lit.* 'the money *equal (in amount)* with [to] (the money) I gave (him) he spent;' *i.e.* 'he spent *all* the money I gave him),' but through constant use, no doubt, သည်နှင့်မျှ has come to be



contracted to သမျှ which, as we have seen, is now treated as a single word having an adverbial force.

(b) In Adverbial clauses မှု discharges the function of a Conjunctive adverb; *as*, ကျွန်ုပ်ပြေးနိုင်သမျှပြေးသည်, 'I ran *as much as* I could.' (see par. 395 (i) (b).)

Here too, သမျှ appears to be a contraction of သည်နှင့်အမျှ where မျှ takes a noun form : ကျွန်ုပ် ပြေးနိုင်သည် နှင့်အမျှ ပြေးသည်, *lit.* 'I ran (on an) *equality* (in degree) *with* I could run.' That the meaning of 'as much as' is contained in '(on an) equality with' is obvious. Compare ဤကလေးကိုအသက်နှင့်အမျှကျွန်ုပ်ချစ်သည်, *lit.* 'I love this child (on an) *equality* with life' [= 'I love this child *as much as* life.']

Sometimes in an Adverbial Clause of Time marked by ကာလပတ်လုံး, သမျှ merely acts as an adverb; *as*, ကျွန်ုပ်အသက်ရှိသမျှကာလပတ်လုံးမည်သူ့ကိုမျှမကြောက်, *lit.* 'during the time that my life *as much as* exists, I shall not be afraid of any one' [= 'as long as my life lasts.'] (see ကာလပတ်လုံး under par. 398 (1)).

သရွေ့—This has the same force as သမျှ, and is used precisely like it; *as*, မြင်းရှိသရွေ့တို့သည် ပြေးနိုင်သရွေ့ပြေးသည်။

The Demonstrative Adverbs ဤသို့, ထိုသို့, &c. are sometimes used with adjectives or adjectival verbs to denote measure, degree or extent; *as*, ဤသို့ကြီးသောတိရစ္ဆာန်, *lit.* 'an animal big like this,' [= 'as big as this.'] In negative sentences မှု is added; thus, ဤသို့မျှမကောင်း, 'not so good as this.' The Demonstrative Pronouns of Quantity ဤမျှ, ထိုမျှ (pars. 131 and 210,) when prefixed to an adjective have an adverbial signification denoting measure or degree; *as*, ဤမျှယုတ်မာသောသူ, *lit.* 'a person base *thus much*' [= 'a person so base as this.']

**ခန့်။**—This is chiefly used to modify definite numeral adjectives, and is equivalent to ‘about’ in the sense of approximately; *as*, ကျွန်ုပ်တို့ငွေငါးကျပ်ခန့်ပေးပါ, ‘please give me *about* five rupees.’ In colloquial speech လောက် is used for ခန့်; *as*, ဆင်ဆယ်ကောင် လောက် သေသည်, ‘*about* ten elephants died.’ Sometimes ခန့် and လောက် are used together; *as*, ဆယ်ကောင် ခန့်လောက်။

The student should be careful to distinguish this လောက် from the postposition လောက်။

**အလျှင်း။**—This is used principally in negative sentences, and means ‘at all;’ *as*, သူထမင်းကိုအလျှင်းမစား, ‘he did not eat rice *at all*.’

**ဖြဖြ။**—This is like အလျှင်း; *as*, သူထမင်းကိုဖြဖြမစား။

Under this head may be included the following adverbs which give the idea of ‘addition,’ ‘excess,’ &c.

**လည်း။**<sup>1</sup> ‘likewise, also, too;’ *as* ငါလည်းသွားသည်, ‘I likewise—also—too went;’ သူစား လည်း စားသည်။ သောက် လည်း သောက်သည်, ‘he ate *also* (and) drank *also*.’ သူမြတ်နေရာသို့သူ ယုတ်လာလျှင်လည်း သူမြတ်က သူယုတ်အား သင့်လျော်စွာ ပူဇော်သင့်သည်, ‘when an inferior person comes *also* to the place of an excellent person, the latter should fittingly honour the former.’ This word has a conjunctive adverbial force by implying not only ‘addition,’ but sometimes a certain ‘similarity’ between the fact stated.

**လည်းကောင်း။**—This also means ‘and also’ with the ad-

<sup>1</sup> In the Text-Book Committee's *School Grammar*, this word is treated entirely as a conjunction.

ditional force of 'inclusion.' It is a conjunctive-adverb. As an adverb it occurs in such a sentence as သူသည်ထိုင်၍ လည်းကောင်း၊ လျောင်း၍လည်းကောင်းစားသည်, 'he eats sitting *also*, (and) lying *also*.' For its conjunctive use see under 'Cumulative Conjunctions.'

ဤပြင်, သည်ပြင်, ၎င်းပြင်—These are the contractions of ဤအပြင်, သည်အပြင် and ၎င်းအပြင်, literally meaning 'outside of this;' [hence, 'besides,' 'moreover.']

ထိုပြင် from ထိုအပြင်, *lit.* 'outside of that' [= 'besides,' 'moreover.']

ဤမှတပါး, သည်မှတပါး, ၎င်းမှတပါး, 'apart from this' [= 'besides.']

ထိုမှတပါး, 'apart from that' [= 'besides.']

ဤမက, သည်မက, 'in excess of this' [= 'over and above.']

ထိုမက, 'in excess of that' [= 'over and above.']

ဤမျှမက, သည်မျှမက, 'exceeding as much as this,' ထိုမျှမက, 'exceeding as much as that.'

These adverbs indicate that a statement is made in addition to, or in excess of, the preceding statement to which they refer. They are strictly adverbs and have no conjunctive force.

The adverb သေး, from expressing the continuance of an action in respect to time, is also used with the force of 'in addition,' 'besides,' as in ပေါင်ပုန့်ကိုလည်းစားသေးသည်, 'he eats *in addition* bread *also*.' It may sometimes be translated by 'yet' as in အခြားခွေးတကောင်ရှိသေးသည်, 'there is *yet* [in addition] another dog.'



Under 'Comparison of Adjectives,' we showed the adverbial use of the verbs သာ, ထွန်, ပို, ထိုး, လျော့ in combination with ခြုံ to denote degree. It may here be pointed out that this use also appears in sentences other than Comparative Sentences; thus, ကျွန်ုပ်တို့မပြောပါ, 'I did not speak *more*' [i.e. 'in an exceeding degree,—in excess.']

## 5. AFFIRMATION, DENIAL, CERTAINTY, UNCERTAINTY.

ဝန်ခံစကား။ ငြင်းပယ်စကား။ ဧကန်စကား။ အနေကန်စကား။

မ, 'not;' ဟုတ်သည်, ဟုတ်ပါသည်, ဟုတ်ကဲ့, (coll.), 'true, it is so, yes;' မဟုတ်, မဟုတ်ပါ, မဟုတ်ဘူး, (coll.), 'not true, it is not so, no, not;' ဧကန်, မူချ, အမှန်, အကယ်, တကယ် (coll.), အကယ်၍, အတတ်, 'certainly, really, truly;' ဧကန်အမှန်, အမှန်အကန်, 'verily, truly;' စင်စစ်, စင်စစ်သော်ကား, 'really;' မချွတ်, မချွတ်မလွဲ, မချွတ်မယွင်း, 'truly, certainly.'

## 6. DISTRIBUTIVE ADVERBS, ဝိဘင်္ဂ။

အသီးအသီး or အသီးသီး။—This means 'severally,' 'each separately;' as, သူတို့အသီးသီးထွက်သွားကြသည်, 'they departed *each separately*.'

စီ။—This means 'separately,' 'singly,' 'individually,' 'a-part from others,' and is always attached to a numeral generic affix or a word serving the purpose of a generic affix, preceded by a numeral, to denote that the number is individually considered. Its use will be best understood from the following illustrative examples.—

(a) သူတို့ကို ငွေလေး ကျပ်စီ ကျွန်ုပ်ပေးသည်, 'I gave them four rupees *separately*' [i.e. 'four rupees *each, apiece*.'] Here စီ modifies the numeral လေး။

(b) သူတို့ကိုတယောက်စီစားစေ, 'let them eat, each one separately.'

(c) မြင်းတို့သည်  $\left\{ \begin{array}{l} \text{တကောင်စီ} \\ \text{တကောင်တကောင်စီ} \\ \text{တကောင်စီတကောင်စီ} \end{array} \right\}$  ဝင်လာကြသည်,

'(the) horses came in *one singly*' [= 'one at a time, one by one.'

(d) သူတို့သည်နှစ်ယောက်စီ သုံးယောက်စီထွက်သွားကြသည်, 'they went out in twos and threes.'

In (b) (c) and (d) စီ, while modifying the numerals, forms with the generic affixes distributive adverbial phrases of manner, which in their turn modify the predicate-verbs. These phrases may be translated into English in various ways; see Mr. Nesfield's *English Grammar Series, Book III*, par. 112.

လျှင်—This is equivalent in meaning to 'a' the weakened form of the preposition 'on' [= 'in'] or to the Latin preposition 'per' which in its distributive sense has been adopted in English. Like စီ, လျှင် is always affixed to a generic affix or a word used as a generic affix, preceded by a numeral, and forms together with these, a distributive adverbial phrase; as, မြင်းတို့သည် တကောင်လျှင်စပါးငါးတင်းကျ စားသည်, 'the horses eat five baskets of paddy *per* head; [*lit.* 'per one animal']; သူတို့ကိုတယောက်လျှင်ငွေငါးကျပ်စီပေး, 'give them five rupees *a* head [*lit.* 'per one person']; သူသည် တလလျှင် တကြိမ်ကျလာသည်, 'he comes once *a* month;' သူကားလေးလလျှင် နှစ်ကြိမ်ကျလာသည်, '(as for him), he comes twice *in* four months.' When the word preceded by a numeral relates to time, လျှင် may be omitted, as in သူသည်တလတကြိမ်လာသည်, in which case that word should be treated as an *Adverbial Accusative*.

## 7. CAUSE, EFFECT &amp; CONSEQUENCE, ဟေတု။

ဤကြောင့်, 'because of this, for this reason,' [= 'therefore']; ထိုကြောင့်, 'for that reason,' [= 'therefore']; သို့ဖြစ်၍, သို့ဖြစ်သောကြောင့်, 'such being the case' [= 'consequently']; ထိုသို့တပြီးကား, 'that being the case;' ဤသို့ကြောင့်, 'on such account;' သို့ဖြစ်လျှင်, 'if such be the case;' ထိုသို့ဖြစ်လျက်, ထိုသို့ဖြစ်လျက်နှင့်, 'that being so;' ယင်းသို့ဖြစ်၍, ယင်းသို့ဖြစ်သောကြောင့်, 'that being so;' သို့တမူကား, ထိုသို့တမူကား, 'that being so.'

These adverbs refer back to the previous statement, setting up a connexion *in thought* between two ideas, but do not grammatically constitute conjunctive words.

**378. Interrogative Adverbs, ပုစ္ဆာကြိယာဝိသေသန။**—The adverbs that fall under this head are all pronominal, that is they are formed from the Pronominal Interrogative အဘယ် or မည်သည့်။<sup>1</sup>

## (1) TIME.

There is no written form of adverb equivalent in meaning to the English 'when?' but the noun အချိန် or အခါ 'time,' qualified by an Interrogative Adjective, serves the purpose; this of course forms a phrase; *as*, သူသည်မည်သည့်အချိန်—အဘယ်အချိန်လာသနည်း ' (*at*) *what time* did he come?' [= '*when* did he come?'] In colloquial speech, however, we have ဘယ်တော့ or ဘယ်တော့က with the meaning 'when?' သူဘယ်တော့လာမလဲ, '*when* will he come?' သူဘယ်တော့ကလာသလဲ, '*when* did he come?'

<sup>1</sup> Observe that in English, the adverbs 'where,' 'whither,' 'whence,' 'how,' and 'why' are pronominal also, being derived from 'who.' (see Dr. Morris's *Historical Outlines of English Accidence*, p 287.)



## (2) PLACE.

အဘယ်ကို, မည်သည့်ကို, 'to what or which place?'  
 ['where?' 'whither?'] အဘယ်မှ, အဘယ်က, 'from what place?'  
 [= 'whence?'] အဘယ်မှာ, အဘယ်တွင်, အဘယ်၌, 'in what  
 place?' [= 'where? wherein?']

## (3) MANNER, QUALITY OR STATE.

အဘယ်, အဘယ်သို့, မည်သို့, အသို့, 'how?' အဘယ်ကဲ့သို့,  
*lit.* 'like or in what manner?' [= 'how?'] ဘယ်လို (coll.), ဘယ်  
 နှယ် (coll.), 'how.'

The word အဘယ်, either as an adjective or as an adverb, is some-  
 times used in an exclamatory sense, as, အဘယ်မနွီ, 'what or how  
 Maddi !'

## (4) QUANTITY, DEGREE OR EXTENT.

အဘယ်မျှ, မည်မျှ, *lit.* 'what much?' [= 'how much?'];  
 ဘယ်လောက် (coll.) 'how much?' အဘယ်မျှ လောက်, မည်မျှ  
 လောက်, *lit.* 'as much as what?' [= 'how much?']

In concessive clauses marked by သော်လည်း, 'though,' the adverbs  
 အဘယ်မျှ လောက် and မည်မျှ လောက် are used without the force of  
 an interrogative, to denote simply what is implied in the English  
 'much.' They modify the predicate verbs, giving, at the same time, the  
 conjunction သော်လည်း the force of 'however;' as, သင်သည်အဘယ်  
 မျှလောက်စားသော်လည်းမဝနိုင်, *lit.* 'though you eat as much as what,  
 you cannot get stout,' [= 'however much you may eat, &c.']; သူသည်  
 မည်မျှလောက် တတ်သော်လည်း ဤအလုပ်ကိုငါမပေး, 'however much  
 he may be accomplished I will not give (him) this work,' [or, 'how-  
 ever accomplished he may be, &c.']

## (5) CAUSE OR REASON.

အဘယ်ကြောင့် 'because of what?' 'for what reason?'  
[='why? wherefore?']

**379. Conjunctive Adverbs, သမ္ပန္နိကြိယာဝိသေသနာ**—The principal adverbs of this class are: လျှင်, 'when;' သမျှ, 'as much as;' လည်း, 'also,' လည်းကောင်း 'also,' ဟူ၍ or ဟု, and a few others all of which will be found in the examples given under 'Conjunctions,' to illustrate their use.

It may be observed that the Interrogative Adverbs in English, 'where,' 'whence,' 'whither,' 'how,' 'why,' when used in assertive sentences, join clauses, and are therefore of a *conjunctive-adverbial* nature; the Burmese Interrogative Adverbs, when so used, do not assume a conjunctive function, but remain strictly *simple*, as shown in the following examples :

အဘယ်ကို သူသွားသည်ကို ကျွန်ုပ် မသိ, 'I do not know *where* he went?' သူအဘယ်ကြောင့် သေသည်ကို သင်သိသလော, 'do you know *why* he died?'

**ADVERBIAL PHRASES, ကြိယာဝိသေသနာပဒေသ**

**380.** Besides the adverbs enumerated above, there are many combinations of words which have the force of an adverb. They denote *Time, Place, Manner, Cause, Instrumentality, Purpose, &c*, and as they are merely groups of words not 'hardened' into real adverbs like some of those already noticed, they fall under the general designation of **Adverbial Phrases, ကြိယာဝိသေသနာပဒေသ**။ These phrases are fully exemplified under 'Adverbial Adjuncts' in the section on Analysis, but it would be well to furnish a few examples here:—

## (a) Time.

Most of the Adverbs of Time shown under par. 377 (I) such as **ထိုအခါ**, **အခါတပါး**, **တနေ့သ၌**, **တရံတခါ**, &c. are, in reality, Adverbial Phrases, but owing to frequent usage in the capacity of adverbs, they are no longer so regarded. The following are the adverbial phrases most commonly met with:—

*Time present.*

**ဤနှစ်**, **သည့်နှစ်**, 'this year;' **သည့်လ**, **ဤလ**, 'this month;' **ထိုနေ့**, 'that day;' **ထိုညည့်**, 'that night.'

*Time past.*

**တမြန်နေ့**, 'the day before yesterday;' **တမြန်နှစ်**, 'the year before last;' **အထက်ကျော်ကာလက**, **ရှေးကာလက**, 'formerly, in past time;' **ယ မနိ နေ့**, 'the other day,' **ယ မနိ လ**, 'last month.'

*Duration and Repetition.*

**နေ့စဉ်**, 'daily;' **နေ့စည်မပြတ်**, 'daily without a break;' **နေ့တိုင်း**, 'every day;' **လတိုင်း**, 'every month;' **နှစ်တိုင်း**, 'every year;' **လစဉ်**, 'monthly;' **နှစ်စဉ်**, 'annually;' **နေ့ခြား**, 'every other day;' **နှစ်ကြိမ်**, 'twice;' **နှစ်ထပ်**, 'twice, two fold.'

<b>မည်သည့်အခါ—ကာလမှ</b>	} These are used in negative sentences only, and mean 'never,' 'not at any time;' <b>ငါမည်သည့်အခါမှမသွား</b> , <i>lit.</i> 'I go not (at) any time' [= 'I never go.']
<b>အဘယ်အခါ—ကာလမှ</b>	
<b>ဘယ်တော့မှ</b> (colloquial)	

**အချိန်—အခါခပ်သိမ်း**, 'at all times' = 'ever.'



(b) **Place.**

A noun or pronoun in the Locative or Ablative case or in the Accusative case marked by သို့, forms a phrase implying *place*; as, သူရန်ကုန်မြို့မှပြည်မြို့သို့သွားသည်, 'he went *from Rangoon to Prome*;' သူလမ်းပေါ်၌သေသည်, 'he died *on the road*.'

(c) **Manner.**

Such phrases as တယောက်နှင့်တယောက် 'with one another;' တယောက်ပြီးတယောက်, *lit.* 'one finished one' [= 'one after another,'] 'one by one;' တယောက်နောက်တယောက်, *lit.* 'one behind one' [= 'one after another']; ကိုယ်စီကိုယ်စီ, 'each body' [= 'severally']; ပြောမိပြောရာ 'speaking anyhow;' တယောက်ထီးချင်း, 'by one's self' [= 'singly'], imply manner.

The phrases ဤနည်းအတူ or ဤနည်းတူ, ထိုနည်းအတူ or ထိုနည်းတူ, ၎င်းနည်းအတူ or ၎င်းနည်းတူ, also act as adverbs denoting similarity in the mode of action, and so fall under this head. The word နည်း signifies 'mode or manner,' and အတူ 'likeness' from တူ<sup>1</sup> 'to be similar,' so that the meaning of ဤနည်းအတူ is likeness (of) manner, [= 'in like manner.']

A noun or pronoun with a postposition or postpositional phrase also forms an adverbial phrase implying manner; as, ဤကလေးသည်မောက်ကဲ့သို့ခုန်သည်, 'this child jumps *like a monkey*;' ဥပဒေနှင့်ညီစွာလုပ်ကိုင်ပါသည်, '(I) work *in accordance with (the) rule*.'

(d) **Degree or Measure.**

A noun or pronoun with the postposition ထက်, လောက်,

<sup>1</sup> This word also means 'to be with;' hence အတူ in သူတို့အတူသွားကြသည်, is used adverbially, signifying 'together;' 'they went *together*.'

မက or ထက် မက serves to denote degree or measure; as, ဤ မြင်းသည်ထိုမြင်းထက်စားသည်, 'this horse eats *more than that* horse;' ကျွန်ုပ်သူထက်မကတတ်သည်, 'I know *over and above* him;' ကျားကလေးသည် ကြောင်လောက် ကြီးသည်, 'the small tiger is big *like [as big as]* a cat.'

(e) Cause or Consequence.

The phrases implying this are those made up of nouns or pronouns and the Instrumental case postposition ကြောင့် or နှင့်; as, ငါ့ကြောင့်သင်စိတ်ဆိုးသလော, 'are you angry *because of me?*' သူ့ကျောက်ရောဂါနှင့်သေသည်, 'he died *with [of]* small pox.'

(f) Instrumentality or Means.

Such phrases as ဤသို့စသည်ဖြင့်, ထိုသို့စသောအားဖြင့်, 'by this and other means,' imply this; as, ဤသို့စသည်ဖြင့်နန်းတော် ကိုဆောက်လုပ်ရန်စီမံကြ၏, 'by this and other means, (they) arranged to build (the) palace.'

A noun or Pronoun in the Instrumental case marked by ဖြင့် or နှင့် also shows instrumentality or means; as, ထား နှင့်ခုတ်သည်, 'chops *with a knife.*'

The Verbal Nouns in အ (par. 307) and the Adverbial Accusatives (par. 275) also constitute Adverbial Phrases implying *time, manner, purpose, &c.*, as already explained.

## COMPARISON OF ADVERBS.

381. There are a few adverbs in Burmese such as မြန်စွာ, အလျင်အမြန်, &c., that admit of comparison in the manner of an adjective; as,

မောင်တောသည် မောင်အပ်ထက် သာ၍ မြန်စွာပြေးသည်။ သို့ရာတွင်။ မောင်တူသည်အများတွင် အမြန်ဆုံး ပြေးသည်, 'Moung Pe

ran *more swiftly* than Mounge At, but Mounge Tu ran *most swiftly* among many [of all.']

### PARSING OF ADVERBS.

382. Adverbs proper in Burmese may be parsed in the manner of English adverbs.

As regards Adverbial phrases, they may be parsed as a whole, or may be broken up into their component parts, and each part parsed separately; for instance:—

ကိုယ်စီကိုယ်စီ } Adverbial phrase modifying  
တယောက်နောက်တယောက် } the verb.....

ဤနှစ်။—

ဤ...Adjective, Pronominal Demonstrative, pointing out the noun နှစ်။

နှစ်...Noun, Common, Third Person, Singular Number, Neuter Gender, Adverbial Accusative, forming with ဤ an adverbial phrase of time, modifying the verb.....



## CHAPTER VII.

### POSTPOSITIONS, ဝေဝေဝေဝေ

383. The postpositions explained under pars. 91-97 are those generally accepted by native grammarians as the **case-postpositions** corresponding to the case-endings of their classical language Páli. But it must be borne in mind that in Burmese, the relations that are required to be expressed are more numerous than the cases indicated by the postpositions can represent. The relations other than those shown by the cases have, therefore, to be expressed by means of certain words and combinations of words just as prepositions in English are employed for the same purpose. But in English the prepositions are easily disposed of by being all made to govern one case, *i.e.* the Objective, (Dative and Accusative.) Owing, however, to the adoption by the Burmese of the Páli case system, we cannot well follow the English example, and have therefore included (on the analogy of the Aryan inflexional languages) the words and combinations so used under one or other of the cases, simply calling them **Postpositions** and **Postpositional Phrases**, in contradistinction to the proper **Case-postpositions** as recognised by the Burmese. It will be seen from the list of these postpositions given below that many of them are words belonging to some other parts of speech, notably nouns, and have become postpositional in function through frequent usage in that relation.

384. We feel that the application of a system of inflexions, such as case-endings, to the Burmese language is radically wrong; but, as this

system has been universally adopted by Burmese grammarians, we are constrained to adhere to accepted usage rather than depart too far from it. It ought to be clear to an impartial writer that the case-endings usually given are entirely foreign to a language such as the one with which we are dealing ; for Burmese, as we have seen, is fundamentally monosyllabic, that is to say, every syllable has a distinct meaning of its own. Such words then as တွင်, ၌ (၌), နှင့်, ဖြင့်, ကြောင့် all have distinct meanings *per se*, just as 'in,' 'with,' 'by' in English have. Yet these are the words which are denominated **inflexion** postpositions by the Burmese. Now in Latin, Greek or Páli, the case-endings have no meaning at all. They are thus real **case-inflexions** as distinct from the Burmese postpositions which do not in any way constitute case-endings. The only words (or particles rather), which can be said to serve properly as substitutes for case-endings are those making the Nominative, the Genitive, the Dative and the Accusative cases. The rest are postpositions pure and simple, discharging the same function as that discharged by the English prepositions. In this connexion, the following extract from Mr. West's *Elements of English Grammar* will prove instructive:—

' \* \* \* the relations in which a noun can stand are very many, but we do not call the expression of these relations by means of prepositions **cases**: if we did, we should have as many cases as we have prepositions. It is only when the relation is marked by the **form** of the noun that we can properly speak of case. *Urbis, urbem*, are cases in Latin : town, town's, are cases in English : but *of a town, to a town, from a town*, are no more cases than *a! urbem, ex urbe, contra urbem*, are cases '—p 92, par. 95.

It would have simplified matters, and it would certainly be in keeping with the genius of the language, had we entirely abandoned the Páli case system, for its retention has created many difficulties with regard to the words and phrases unclassified by the Burmese grammarians, but which in function are absolutely identical with their postpositions.

This however, as stated above, we did not see our way to do, and have endeavoured to bring these other words and phrases under the very hard and fast system at present generally adopted. We cannot pretend to have done so with perfect success, but the task has been one of no little difficulty. From what we have stated above, we see that strictly speaking, there are only four cases in Burmese, the **Nominative**, the **Genitive** or **Possessive**, the **Dative** and the **Accusative**, marked by their respective signs, and that the other cases do not really exist in the language.

## CLASSES OF POSTPOSITIONS.

385. The Postpositions and Postpositional Phrases which are given below, are arranged according to the cases to which they have been assigned:—

### ACCUSATIVE.

တိုင်, တိုင်အောင်။—တိုင်, originally a verb signifying 'to reach,' 'to arrive,' is now used as a postposition with the underlying idea of preceding and up to (a place or event); hence it is equivalent in meaning to 'till,' 'until,' 'as far as,' 'all the way up to' in English; *as*, ကျွန်ုပ်ငါးနာရီတိုင်စောင့်နေသည်, 'I was waiting *till* five o'clock;' သူ့အိမ်တိုင်ကျွန်ုပ်သွားသည်, 'I went *as far as* [*all the way up to*] his house;' လူတို့သည်ထိုစကားကို၍နေ့တိုင်သုံးကြသည်, 'men use that word *up to* this day.' Sometimes တိုင် is reduplicated; in such cases it is merely a strengthened form of itself. တိုင်အောင် is a phrase and has the same force as တိုင်။

ထိ။—This is a verb meaning 'to touch,' 'to come in contact with.' By an obvious figure it is used as a postposition chiefly in respect to time with the meaning of 'till or



until;’ *as*, ကျွန်ုပ်တို့လေးနာရီထိပွဲကြည့်သည်, ‘we witnessed the pwè *till* four o’clock;’ စနေနေ့ကအင်္ဂါနေ့ထိ, ‘from Saturday *till* Tuesday.’

ပတ်လုံး, ပန်လုံး—Derived from အပတ်, ‘circle, circuit,’ and အလုံး, ‘all,’ ပတ်လုံး signifies ‘whole circuit;’ hence its meaning shades into that of ‘throughout, all through, beginning to end.’ It is chiefly used with nouns denoting time; *as*, ငါးနှစ်ပတ်လုံး, ‘all through five years;’ ဆောင်းဥတုပတ်လုံး, ‘*throughout* winter.’ ပန်လုံး has the same signification as ပတ်လုံး။ ပန် is from အပန်, ‘circle.’ This word, however, is now rarely used.

#### DATIVE.

အဘို့—This is a verbal noun meaning ‘share,’ ‘portion’ as already explained under the ‘Gerundial Infinitive’ (par. 310 (1) (b)). From this meaning has come the idea of ‘on behalf of’ or ‘to the benefit or advantage of’ as implied in the English preposition ‘for;’ သူ့အဘို့, ‘*for* him’ [= ‘on behalf of him, on his behalf, to his advantage’]; သင့်အဘို့၍အရာများကို ကျွန်ုပ်လုပ်ပေးသည်, ‘I did these things *for* you.’ The အ is usually omitted; *as*, ကျွန်ုပ်သားအဘို့, ‘*for* my son.’

အတွက်—This also is a noun, meaning ‘sake,’ ‘benefit,’ ‘behalf,’ ‘account.’ As a postposition it signifies ‘for,’ and is used precisely like အဘို့; *as*, သူ့အတွက်ကျွန်ုပ်အလွန်စိုးရိမ်သည်, ‘I am very anxious *for* him.’ In such a construction as သူ့အတွက်ကြောင့်, which is frequently met with, အတွက် is used in its original function of a noun, and not as a postposition. သူ is in the Genitive case, and အတွက် in the Instrumental marked by ကြောင့် showing cause: ‘*for* his sake’ [= ‘on his account’]

ကဲ့သို့။—This expresses similarity in mode or manner, and is equivalent in meaning to 'like,' 'similar to' in English;<sup>1</sup> *as*, မောင်တသည်လူအိုကဲ့သို့ပြောသည်, 'Moung Ba speaks *like* (an) old man,' [= 'in the manner of an old man']; သူသည် ကျွန်ုပ်ကဲ့သို့သိနားသည်သည်, 'he understands *like* me, (in the same manner.) This postposition has also the signification of the English 'for,' 'whose meaning shades into the idea of comparison implied in 'as;'<sup>2</sup> *as*, ချစ်သမီးအသို့ဆိုရသနည်း။ တပါးသူကဲ့သို့အကဲ့မှတ်ထင်သလော, 'beloved daughter, why must you speak thus; do you take grandfather [me] *for* another person?' [*lit.* 'do you suppose grandfather *like* another person?']

From being a postposition and without losing its primary force of comparison, ကဲ့သို့ also connects clauses. Thus, if လူအိုကဲ့သို့ in မောင်တသည် လူအိုကဲ့သို့ ပြောသည်, is converted into the clause လူပြောသည်ကဲ့သို့, the function of ကဲ့သို့ is changed to that of a conjunction used in comparative sentences: မောင်တသည် လူအိုပြောသည်ကဲ့သို့ပြောသည်, 'Moung Ba speaks *as* (an) old man speaks.' အကျွန်ုပ်ကား။ ဤသားငယ် နှစ်ယောက်ကို အသက်ကဲ့သို့ ချစ်ကြင်နာလှ၏ may be changed into a sentence with two clauses joined by ကဲ့သို့; *as*, အကျွန်ုပ်ကား။ အသက်ကိုချစ်ကြင်နာသကဲ့သို့ ဤသားငယ် နှစ်ယောက်ကိုချစ်ကြင်နာလှ၏, 'as for me, I love these two children intensely *as* I love life.' (*see* under 'Subordinative Conjunctions,' par. 399 (i) (a).)

သဘွယ်, လို။—These are the synonyms of ကဲ့သို့။ သဘွယ် is the written equivalent, and is used chiefly as a postposition; *as*, ဤအရာသည် ရွှေသဘွယ်လှသည် = ရွှေကဲ့သို့လှသည်; *lit.* 'this thing is pretty *like* gold [= 'as pretty as gold.'] လို is the colloquial equivalent, and may be used either as a postposition or as a conjunction. It expresses similarity in manner

<sup>1</sup> Compare the Dative after *similiter* in Latin.

<sup>2</sup> Prof. Bain.



or degree; as **လှိုင်းတံခိုးတို့သည်တောင်လိုမြင့်သည်**, 'lit. (the) waves are high *like* (a) mountain' [= 'in the manner of (a) mountain']; **ငါ့လိုသွားသည်**, 'he goes *like* me.' When the comparison involves *degree, measure or extent* only, **လောက်** is used in lieu of **ကဲ့သို့** or **လို**; as, **ဆင်လောက်ကြီးသည်**, 'as big as (an) elephant'; **လှိုင်းတံခိုးတို့သည် တောင်လောက် မြင့်သည်**, 'the waves are *as high as* (a) mountain.' Compare this example with the one with **လို** given above—this expresses *equality in degree, measure or extent*, and the other *similarity in manner*. **လောက်** is chiefly a colloquial word, but may be used in writing also.

**Phrase.**—**အားလျော်စွာ**, 'suitably for, to.'

### GENITIVE.

**အတိုင်း**—This, from **တိုင်း** 'to measure,' is a verbal noun signifying 'measure,' 'measurement.' The actual measurement of a thing being that which exactly tallies with some standard, the idea of agreement or conformity readily presents itself to the mind; hence **အတိုင်း** in the capacity of a postposition has this underlying idea, and is therefore equivalent in meaning to 'according to,' 'agreeably to' in English; as, **အစိုးရအမိန့်တော်အတိုင်းကျွန်ုပ်လာပါသည်**, 'I came *according to* the order of Government.' **အမိန့်တော်အတိုင်း** is really **အမိန့်တော်၏ အတိုင်း**, lit. 'measurement of (the) order,' which shows the genitive relation. The same may be said of the following postpositions.

**အလိုက်**—This, from **လိုက်**, 'to follow,' means '(a) following.' The main idea involved is that of 'proceeding along with,' 'siding with;' hence *conformity*, as implied in 'in pursuance of,' 'according to;' as, **ပြဋ္ဌာန်းသည့်ဥပဒေများအလိုက်**, 'in pursuance of (the) prescribed rules.' This word, when re-



duplicated, forms an adverb signifying 'each according to (his) pursuit, inclination or wont' as in သူတို့အလိုက်အလိုက်နေထိုင်ကြသည်။

အလျောက်။—This is from လျောက်, 'to conform to,' 'to accord with,' 'to be consistent with,' and is therefore a verbal noun meaning 'accordance.' As a postposition, it is used like the preceding words; *as*, အလိုတော်အလျောက်, 'according to (your) royal wish.'

အရ။—This is a verbal noun from ရ 'to get, to obtain,' and literally means 'an obtaining.' It is used adverbially to express the idea of performing an action either with a view to 'obtaining' as in သူ့အရကျက်သည် *lit.* 'he learns so as to get' [=he learns by heart; commits to memory], or in spite of opposition, difficulty or obstacle as in သူ့အရယူသည်, *lit.* 'he took with a determination (to get.)' From its primary meaning of 'an obtaining' this word in the capacity of a postposition, has passed off into signifying 'in terms of,' or 'in the spirit of,' which in a way expresses *conformity* or *accordance*; *as*, တရားဥပဒေအရစီရင်ဆုံးဖြတ်ရမည်, 'must decide *in the spirit of* [*according to*] (the) law.'

### INSTRUMENTAL.

Under this case fall the following phrases:—<sup>1</sup>

နှင့်တကွ, နှင့်အတူ,<sup>2</sup> နှင့်အတူတကွ, 'together with;' နှင့်အညီ, နှင့်ညီစွာ, 'evenly with' [= 'in accordance with']; နှင့်လျော်ညီစွာ, 'consistently with' [= 'in accordance with']; နှင့်တူစွာ, 'identically with,' နှင့်အတူအညီ, 'identically (and) evenly with.'

<sup>1</sup> In these phrases the word which has the postpositional force is really နှင့်, the other words coming after it being adverbial.

<sup>2</sup> This also means 'identically with' from တူ 'to be similar.' See ဤနည်း အတူ, *par.* 380 (c).

## ABLATIVE.

**အပြင်**—This is a noun meaning ‘the external part (of) a thing,’ ‘an outside,’ ‘what is outside,’ as in သူအပြင်မှာရှိသည်, *lit.* ‘he is *at the outside.*’ Here it is used adverbially, ‘he is *outside.*’ Combined with other nouns it usually drops the **အ** and forms compounds; as, အိမ်ပြင်, ‘exterior of (a) house.’ Such compounds are used like an ordinary noun with the case-postpositions. With the primary signification of ‘outside,’ it has come to be employed as a postposition to give the idea, first of ‘exclusion’ and then of ‘addition’ as implied in ‘besides;’ as, ဤခွေးအပြင်တကောင်ရှိသေးသည်, ‘*besides* this dog (there) is yet another;’ သူအပြင်အခြားဆရာမရှိ, ‘*besides* him (there) is no other teacher.’ Sometimes the **အ** is omitted for the sake of euphony. There is another noun, namely **အဝ** which has the same meaning as **အပြင်**, and which is sometimes used in the same way.

**ထက်**—This means ‘above’ or ‘beyond’ in the sense of ‘superiority,’ and is only used to mark comparison in a higher degree. Its use has been fully exemplified under the ‘Comparison of Adjectives.’ (pars. 161-165).

**အောက်**—This is used to mark comparison in a lower degree, (*see* par. 169.)

**မက**—This means ‘in excess of,’ ‘beyond,’ and is usually employed in conjunction with **ထက်** in comparative sentences, as in ဤပန်းသည်ထိုပန်းထက်မကလှသည်, *lit.* ‘exceeding above that flower, this flower is beautiful’ [= ‘this flower is exceedingly more beautiful than that flower’], but in some connexions, it may be used without being joined to **ထက်**, as in သင်ဤအိမ်ကိုငွေငါးထောင်နှင့်ငယ်သလော၊ ငွေငါးထောင်မက

ပါ, 'did you buy this house for five thousand rupees? It is *beyond* five thousand rupees' [= 'in excess of five thousand rupees']; ပုရေဟိတ် ပုဏ္ဏားသည် \* \* \* ဝမ်းသာမျိုးမက(ဝမ်း) သာသဖြင့်အတီးအမှုတ်တို့ကို \* \* \* တီးမှုတ်စေပြန်၏, '(the) Paraw-heit Pônná, rejoicing *beyond* all manner of rejoicing, again caused (the) musicians to play.'

**Phrases.**—မှတပါး, မှအပံ, 'except,' 'apart from,' 'besides;' မှစ၍, 'beginning from.'

### LOCATIVE.

**အနက်**—This is a noun denoting 'a mass,' 'a collection,' 'a whole.'<sup>1</sup> It is used in its original function in such a construction as လူတို့အနက်တွင်, 'in the collection of men,' where လူတို့ is in the Genitive case and အနက် in the Locative marked by တွင်. By the omission of တွင်, အနက် acquires the function of a postposition implying 'among' which as will be easily seen, has the same force as 'in the collection of.' သင်တို့အနက်လူလိမ္မာတယောက်မျှမရှိ, '(there) is not even a clever man *amongst* you.' From implying 'among' it has also come to mean 'from among,' 'out of;' as, ဤလူနှစ်ယောက် အနက်တယောက်ကောင်းသည်, '*out of* these two men, one is good.'

### PARSING OF POSTPOSITIONS.

386. In parsing a postposition state

- (a) The part of speech to which it belongs,
- (b) Its syntactical relations; thus,

ကျွန်တော်သည် ဥပဒေ အတိုင်း သင်ကြား ပါသည်—'အတိုင်း, Postposition, governing ဥပဒေ in the Genitive case.'

<sup>1</sup> Compare the Anglo-Saxon *Gemang*, 'assemblage.'



## CHAPTER VIII.

### CONJUNCTIONS, သမ္ပန္နိ။

#### DEFINITION.

387. A **Conjunction** in Burmese is a word used, as in English, only for one purpose, *i.e.* to join words and sentences. The term သမ္ပန္နိ means a 'joining word,' and is derived from the Páli သမ္ပန္နိတိ, 'to bind.'

388. Of the words used in Burmese as connectives some are conjunctions, and have no other function, such as **၍, လျက်, သော်လည်း, သို့ရာတွင်, &c.**; others are postpositions and postpositional phrases, and acquire the function of a conjunction by being affixed to a clause; thus **ကြောင့်** becomes a conjunction in (a) သူ ကျွန်ုပ် ကို ရိုက် သည် (သော) ကြောင့်။ (b) ကျွန်ုပ်ထွက်ပြေးသည်, 'I ran away *because* he beat me,' because it joins (a) to (b). In like manner, **အတိုင်း** is used as a conjunction in ဆရာပြောသည်အတိုင်းကျွန်ုပ်ပြုလုပ်ပါသည်, 'I did *according as* (the) teacher said.'

It may be noted that a noun or pronoun together with a postposition (other than any of those marking the Nominative, the Genitive, the Accusative [*i.e.* ကို,] and the Dative) forms a **phrase** equivalent to an adverb. It is clear, therefore, that when a Simple sentence, ending in the assertive affix သည် or မည်, has a postposition attached to it, it becomes in effect a noun clause governed by the postposition, and, like a noun or pronoun, acts adverbially, constituting an **adverbial clause**.<sup>1</sup> (see par. 367). The postposition, by being attached to the clause in this manner, receives a connective power, and consequently

<sup>1</sup> See Mason's *English Grammar*, p. 162, first Note.

becomes a conjunction. In English the process is seen in '*before* that he came, I left.' Here '*that* he came' is a noun clause governed by the preposition '*before*;' by the omission of '*that*,' '*before*' comes into direct contact with the clause, and is transformed into a conjunction.

389. Nouns denoting time and space, such as အခါ, ကာလ, နောက်, and a few verbs and adverbs are also used as conjunctions.<sup>1</sup>

## CLASSES OF CONJUNCTIONS.

390. Burmese Conjunctions may, as in English, be divided into two main classes:—

I, Co-ordinative, သမာန<sup>2</sup> သဗ္ဗန္ဓိ။

II. Subordinative, နိသိတ<sup>3</sup> သဗ္ဗန္ဓိ။

391. Co-ordinative Conjunctions are those which join either single words which are equally related to some other word in the sentence, or co-ordinate clauses, သမာနဝါကျကဏ္ဍ; *as*,

သူနှင့်ငါသွားကြသည်။  
'he and I went.'

ကျွန်ုပ်သူ့ကိုခေါ်သည်။ သို့ရာတွင်သူသည်မည်သည်ကိုမျှမဆို။  
'I called him, *but* he said nothing.'

392. Subordinative Conjunctions are those which join a subordinate or dependent clause, နိသိတဝါကျကဏ္ဍ, to the principal clause, ပရိန<sup>4</sup> ဝါကျကဏ္ဍ; *as*,

<sup>1</sup> In English most of the conjunctions are degraded forms of other parts of speech, such as nouns, pronouns, verbs, adverbs, and prepositions.

<sup>2</sup> A Páli word meaning 'to be equal,' 'same.'

<sup>3</sup> This is from the Páli နိဿယတိ, meaning 'dependent on,' 'belonging to.'

<sup>4</sup> A Páli word signifying 'principal,' 'chief.'

သူဆင်းရဲသော်သည်းအလွန်ဂုဏ်ရောက်သည်။

'*though* he is poor, (he) is very conceited.'

The Conjunctive adverbs, and the nouns, adverbs, and postpositions used conjunctively so far as they join clauses, are, with a few exceptions, of this class.

## CO-ORDINATIVE CONJUNCTIONS,

သမာနသမ္ပန္နိ။

393. These conjunctions may be subdivided into

(a) Those which simply add one word or one statement to another. They are called သမုစ္ဆယ<sup>1</sup> သမာနသမ္ပန္နိ, **Cumulative Co-ordinative Conjunctions.**

(b) Those which place the second statement in some kind of opposition or contrast to the first. They are called ဝိရောဓီ<sup>2</sup> သမာနသမ္ပန္နိ, **Adversative Co-ordinative Conjunctions.**

(c) Those which offer an alternative or choice between the things denoted by the words which they unite. They are called ဝိကပ္ပနံ<sup>3</sup> သမာနသမ္ပန္နိ, **Alternative Co-ordinative Conjunctions.** With these are placed a few words and phrases which denote *exclusion*.

394. **Cumulative Conjunctions.**—နှင့်, ခြံ, လည်း, သော်လည်း, လည်းကောင်း, သာမဟုတ် . . . လည်း, အပြင် or ပြင်, မှတပါး, မက, သာမက, မျှမက။

နှင့်—This is equivalent in meaning to the English 'and' when used to connect words only. It is really the Instrumental postposition in the sense of *companionship* (see par.

<sup>1</sup> A Páli word, meaning 'accumulative.'

<sup>2</sup> A Páli word, meaning 'opposing,' 'contradicting.'

<sup>3</sup> A Páli word, meaning 'option,' 'alternative.'



95 (b)), and like 'and' <sup>1</sup> has become a conjunction by being made to connect words. To be a conjunction, however, it must be placed between the two words so connected, or if there be more than two, between the last two; *as*, သူနှင့်ငါ သွားကြသည်, 'he *and* I went;' မောင်တူ။ မောင်နီ နှင့်မောင်မြတို့ သွားကြသည်, 'Moung Tú, Moung Ní *and* Moung Mya went.'

၍—This is the abbreviated form of ရှေ့။ It is a co-ordinative as well as a subordinative conjunction, and is used to connect statements and not words.

As a **co-ordinative** conjunction, it is *cumulative*, and has a continuative force. It is equivalent to 'and' in English compound sentences where the first verb can be changed, without altering the sense, into an imperfect participle with a co-ordinating force; <sup>2</sup> thus, 'I went to the shop *and* bought a clock' = 'I, *going* to the shop, bought a clock,' ကျွန်ုပ်တို့သွား၍နာရီတလုံးကိုဝယ်သည်။ မင်းကြီးသည်သွားတော်ကိုခေါ်၍သို့ဆို၏, '(the) king called his daughter *and* said thus' [= 'the king, *calling* his daughter, said thus,'] In this use ၍ always implies **successive action**.

This conjunction is not like 'and' in such sentences as 'he ran *and* I walked;' 'they come *and* go.' These must be translated as separate sentences; သူပြေးသည်။ ငါလမ်းရှောက်သည်။ သူတို့လာကြသည်။ သူတို့ သွားကြ သည် [or သူတို့လာကြ သွားကြသည်။]

As a **subordinative** conjunction it expresses

- (i) **Cause or Reason.**
- (ii) **Contemporaneous action.**

<sup>1</sup> See Mason's *English Grammar* p. 121.

<sup>2</sup> See Prof. Bain's *Higher English Grammar*, p. 268 (5.)

(i) As expressing **cause** or **reason**, it is equivalent to 'because' or 'as' and sometimes to 'since' in English; *as*, သူသည်ကျွန်ုပ်မှာလိုက်၍လာသည်, 'he came *because* I sent (for him);' ကျွန်ုပ်မသိ၍သွားမိပါသည်, 'I unwittingly went *because*—*as* I did not know;' သင်မသိ၍ကျွန်ုပ်ပြောမည်, *since* you do not know I will tell you;' မိုးနင်းကင်း၍ကျွန်ုပ်တို့ခရီးသွားကြပြန်သည်, '*as* the rain ceased we again journeyed.'

Verbs with ၍ having this force, can be sometimes translated into English by using the participial or gerundial construction having an adverbial signification and implying cause or reason; thus, ကျွန်ုပ်မသိ၍သွားမိသည်, '*not knowing*, I unwittingly went;' မိုးနင်းကင်း၍, 'the rain *ceasing*;' အရှင်မင်းကြီး ဝက်ပါ တောင်သို့ ကြွတော်မူ၍ အဘယ်အကျိုးရှိတော့မည်နည်း, 'Your Majesty, what advantage will (there) be through your *going* to the Wingabá mountain?' In this use ၍ has its written equivalent in သောကြောင့်, and its colloquial equivalent in လို။

(ii) As expressing **contemporaneous action**, it gives the verb to which it is attached the force of an English imperfect participle used as the *complement* to a finite verb to express *two* notions jointly;<sup>1</sup> thus, 'they came *singing*' [= 'they came *and at the same time* sang,' or 'they sang and came *as they sang*'], သူတို့သိခြင်းဆို၍လာကြသည်၊ သူခြင်းကိုစီး၍သွားသည်, 'he went riding a pony;' သူထမင်းကိုရပ်၍စားသည်, 'he eats rice standing.' The student will see that ၍ here constitutes a **subordinative conjunction of Time** denoting **concurrent action**. In this use it has the same force as လျက် (which see.)

Because Burmese verbs with ၍ attached can be translated into English by means of participles, the student must not get the idea that the

<sup>1</sup> This is according to Mr. Mason; see his *English Grammar*, par. 391, and *Practice and Help in Analysis*, par. 54. Prof. Bain treats the participle so used as an adverbial adjunct to the predicate. See his *Higher English Grammar*, p. 272 (4.)



conjunction turns finite verbs into participles. Owing to the absence of participles in the language, Burmese translators, when dealing with the Páli participles and gerunds ending in တွာ *tvá*, often use ခြ် irrespective of the meanings implied in them. This may account for the ambiguity that is always attached to the use of ခြ်။ To distinguish, therefore, between ခြ် implying *co-ordination* and ခြ် implying *subordination* will always be a matter of difficulty in parsing and in the analysis of sentences. Since the word is so loosely used, the student should always, in dealing with it, look to the *sense* of each passage. When, however, it is affixed to ရှိ or ဖြစ်, there can be no ambiguity, for then it always implies *cause* or *reason*.

လည်း, 'also.'—This is a conjunctive adverb the meaning and use of which have been already explained. သော်လည်း is an emphatic form of လည်း, and should not be confounded with the သော်လည်း used to denote an **alternative**, or with that denoting **concession**.

လည်းကောင်း။—This gives the idea of 'inclusion,' and connects words chiefly, placing special emphasis on the combination; it is therefore more forcible than နှင့်။ It is always repeated after each of the words united, and means, when there are only two words to connect, 'both.....and,' and when there are more than two, 'and also;' *as*, သူလည်းကောင်း၊ ငါလည်းကောင်းသွားမည်, 'both he and I [*i.e.* he and I, both inclusive] will go;' ဦးခေါင်းကိုလည်းကောင်း၊ မှက်မိအစုံကိုလည်းကောင်း၊ နှလုံးသည်းပွတ်ကိုလည်းကောင်း၊ ထီးဖြူကိုလည်းကောင်း၊ သား သွေးကို လည်းကောင်း ထိုယာ ဓကာတို့အား ငါလှူအံ့။ 'I will offer to those mendicants (my) head also, and (my) pair of eyes also, and (my) heart (and) liver also, and (my) white umbrella also, and (my) children also.'

It will be seen that လည်းကောင်း here is used purely in its con-



junctive sense. In the example သူသည် ထိုင်၍ လည်းကောင်း လျောင်း၍လည်းကောင်းစားသည် given on page 242, လည်းကောင်း not only modifies ထိုင် and လျောင်း but also connects the adverbial clauses (သူသည်) ထိုင်၍ and (သူသည်) လျောင်း၍။ These clauses are in cumulative co-ordination, and form a Compound Subordinate Clause.

**မက။**—This, as a conjunction, denotes that one action is performed *in addition to*, or *in excess of*, another; and, therefore, implies a particular emphasis on the statement that immediately follows it; *as*, သူသည်။ ကျွန်ုပ်ကိုဆဲဆိုသည်မကမိုက်နှက်သေးသည်, *lit.* ‘*beyond* (that) he abused me, (he) beat me further.’ It will be seen that မက constitutes a Cumulative conjunction like the English ‘not only.....but,’ with the idea of ‘excess’ expressed in a greater degree: ‘he *not only* abused me, *but (in excess)* beat me further.’ In this application မက usually has သာ ‘only,’ ‘alone,’ မှ ‘even,’ or ရှိ ‘merely,’ prefixed to it by way of greater emphasis, and is followed by လည်း ‘also,’ in the second statement; *as*, ဤငွေနှင့်မြင်းကို ဝယ်နိုင်သည်သာမက (မှမက or ရှိမက) ရထားကိုလည်းဝယ်နိုင်သည်, *lit.* ‘with this money *beyond* (that) you can *only* (or *even*) buy (a) pony you can *also (in excess)* buy (a) carriage, [=‘with this money you can buy *not only* (a) pony *but also* (a) carriage.']; သူတို့သည် ဂူထဲသို့ ဝင်ကြသည် သာမက။ ဂူထက်သို့ လည်းတက်ကြသည်, ‘they *not only* went inside the cave, *but also* climbed to the top of it.’ When the verbs in the two clauses are the same, as in the first example, the verb in the preceding clause may be omitted, in fact it is in accordance with Burmese idiom to do so: ဤငွေနှင့်မြင်းကို ( ) သာမက ရထားကိုလည်းဝယ်နိုင်သည်။ သူအားအစားအစာကို ( ) သာမက ငွေကိုလည်းပေးသည်, ‘(I) gave him *not only* food *but* money *also*.’ Compare (a) ငါသည်သာမက (or briefly ငါသာမက)။ သူ

တို့လည်းသွားကြသည်, 'Not only I [went] but they also went;' with (b) ငါသွားသည်သာမကကြည့်ခဲ့သည်, 'I not only went but looked.' In (a) the verbs are the same, hence the verb in the first clause may be omitted; in (b) the verbs are different hence there is no omission.

သာမဟုတ်.....လည်း။—This is equivalent in force to 'not only.....but or but also,' but is not so emphatic as သာမက; as, ကျွန်ုပ်သာမဟုတ်သူလည်းကနိုင်သည် 'not only I but he also can dance;' ဤစာအုပ်သည်ခက်သည်သာမဟုတ်အမှားအမှားလည်းပါသည်, 'this book is not only difficult but also contains many errors.'

အပြင် or ပြင်, မှတပါး, 'besides.'—These are postpositions used as connectives, and are synonymous. They retain their original power of denoting first, 'exclusion,' and then 'addition;' as, သူသည်ကျွန်ုပ်ကိုဆုံးမသည်အပြင်—ပြင်—မှတပါး။ ငွေငါးကျပ်ပေးသည်, *lit.* 'besides (that) he advised me, he gave (me) five rupees' [= 'besides advising me he gave (me) five rupees.']

395. Adversative Conjunctions.—သို့ရာတွင်, သို့သော်လည်း, သို့ဖြစ်သော်လည်း, သို့ဖြစ်သော်ငြားလည်း။

သို့ရာတွင်, သို့သော်လည်း။—These have the force of 'but;' as, သူလာသည်။ သို့ရာတွင်ကြာမြင့်စွာမနေ, 'he came but did not remain long;' သူ့ကို ကျွန်ုပ်ပြောဆိုသည်။ သို့သော်လည်း စကားတစ်ခွန်းမျှမပြန်, 'I spoke to him, but (he) did not reply even a word.'

သို့ဖြစ်သော်လည်း။—This has the meaning of 'nevertheless,' 'still;' as, ဤနှစ်ကျွန်ုပ်စာမေးပွဲမအောင်။ သို့ဖြစ်သော်လည်း



ကြီးစားဦးမည်, 'I did not pass (the) examination this year; nevertheless (I) will try again.' သို့ဖြစ် ငြားသော်လည်း or သို့ ဖြစ်သော်ငြားသည် is the same as သို့ဖြစ်သော်လည်း, merely rendered emphatic by the insertion of ငြား။

**396. Alternative Conjunctions.**—သို့မဟုတ်, သို့မဟုတ်လျှင်, သို့တည်းမဟုတ်လျှင်, သို့တည်းမဟုတ်သော်, ဖြစ်စေ, သော်လည်း, သော်လည်းကောင်း, မဟုတ်ဘဲ။

**သို့မဟုတ်**—This is a combination of the demonstrative သို့ 'such,' and the negative form of the verb ဟုတ် 'to be true' used adverbially [= 'not'], and literally means 'not such.' With this meaning it has hardened into a conjunction with the force of 'or' in English; *as*, ရေသို့မဟုတ်နို့ကိုသောက်မည်လော, 'will you drink water *or* milk?' ဤအရပ်၌နေမည်လော။ သို့မဟုတ်အရပ်တပါးသို့သွားမည်လော, 'will you stay in this place, *or* will you go to another place?'

**သို့မဟုတ်လျှင်**—This is သို့မဟုတ် combined with လျှင် 'if,' a subordinative conjunction, and is therefore strictly a subordinating connective phrase, for in its strict sense it means 'if not such;' *as*, နှင်သွားလေ။ သို့မဟုတ်လျှင်ငါရိုက်မည်, 'go, *if not*, I will thrash (you).' Here the connective is really လျှင်, and သို့မဟုတ် is merely used to save the repetition of the first sentence in the negative; thus, သွားလေ။ သို့မဟုတ် [သင်မသွား] လျှင် ငါ ရိုက် မည်, 'go, *if not* [*i.e. if you do not go*] I will thrash you.' As, however, သို့မဟုတ်လျှင် really implies 'or,' 'else' or 'otherwise,' expressing an exclusion we may treat it as a co-ordinative conjunction, and thus simplify matters. In English 'or,' 'else,' 'otherwise' are classed as co-ordinative conjunctions, yet they have the underlying idea of 'supposition' or 'condition,' *e.g.* 'you must



start now or [*else, otherwise, = if you do not start now*] you will be late.' It will be seen from the foregoing examples that သို့မဟုတ်လျှင် connects only statements. သို့တည်းမဟုတ်လျှင် or သို့တည်းမဟုတ်သော် has a similar force, made emphatic by the addition of တည်း။ Sometimes လျှင် or သော် is omitted, as သို့တည်းမဟုတ်, without its force being affected.

**ဖြစ်စေ။**—This is the Intransitive verb 'to be' combined with စေ, an auxiliary affix used in the sense of 'to allow,' and signifies 'allow (it) to be, let (it) be.' Its use appears in such a construction as အရှင်ဆိုတော်မူသော စကားသည် စင်စစ်မှန်သည်ဖြစ်စေ။ အကျွန်ုပ်လင်နှင့်မကင်းလို, *lit.* 'let (it) be (that the) words which your majesty speaks are true, I do not wish to separate from my husband.' Here စကားသည်စင်စစ်မှန်သည် is a noun clause object to ဖြစ် which is rendered transitive by စေ။ The subject to ဖြစ်စေ is a pronoun of the second person understood. The whole, that is, the noun clause with ဖြစ်စေ, forms an adverbial adjunct to the verb in the principal clause, in the same way as a noun clause in English introduced by 'granted that' 'allowing that' does; *as*, 'granted that (the) words which your majesty speaks are true, I do not,' &c. Such an adverbial adjunct constitutes a **concessive clause**. As an alternative conjunction ဖြစ်စေ means 'either.....or,' and the connexion of this sense with its original force is apparent: မင်တံကိုဖြစ်စေ။ ခဲတံကိုဖြစ်စေယူနဲ့, *lit.* 'let (it) be (a) pen, let (it) be (a) pencil bring' [= 'bring either a pen or a pencil.']; သင်ဖြစ်စေ။ ငါဖြစ်စေသွားရမည်, *lit.* 'let (it) be you, let (it) be I must go' [= 'either you or I must go.'] By being repeated after each of the words placed in succession, this verb, with the *permissive* force received from စေ, suggests the idea of 'left to one's choice,' and thus acquires

the function of an alternative conjunction. ဖြစ်စေ is also a subordinative conjunction. (see under 'Hypothetical Conjunctions.')

သော်လည်း or သော်လည်းကောင်း။—This is also equivalent in force to 'either.....or;' as, သူသော်လည်းကောင်း။ ငါသော်လည်းကောင်းသာမည်, 'either he or I will come;' ရွှေထီး ရွှေနန်းကိုသော်လည်း ပေးအပ် မည်လော။ စစ်ပွဲသော်လည်း ပြိုင်ဆိုင်မည်လော, 'will (you) either surrender (your) golden umbrella (and) throne or meet (me in) battle?'

မဟုတ်ဘဲ။—This is equivalent in meaning to 'not...but' in English, which brings the second fact into prominence by setting aside the first; as, သူသည်မန္တလေးမြို့သို့မဟုတ်ဘဲပြည်မြို့သို့ သွားသည်, 'he went *not* to Mandalay *but* to Prome.' (Compare သူသည် မန္တလေးမြို့သို့ မသွားဘဲ ပြည်သို့သွားသည်; par. 399 (iv)); သူသည်မောင်ဘကိုမဟုတ်ဘဲကျွန်ုပ်ကိုပေးသည်, 'he gave *not* to Moun Ba *but* to me.' မဟုတ်ဘဲ should be parsed as an alternative conjunction denoting 'exclusion.' Sometimes for the sake of brevity ဘဲ is omitted, as in သူသရက်သီးကိုမဟုတ်။ လိမ္မော်သီးကိုစားသည်, 'he ate not (a) mango but (an) orange.'

It should be noted that မဟုတ်ဘဲ can only be a conjunction, when မဟုတ် is used in its adverbial and not verbal signification, and is the equivalent of the adverb 'not.' When it is employed in its original function of a verb followed by ဘဲ, the combination is not to be treated as a conjunction; thus, ဤပုဏ္ဏားသည်ပညာရှိ မဟုတ်ဘဲ တတ်ယောင်ဆောင်သည်, 'this ponnâ, *without being* (a) wise man, pretends to be learned.' Here ဤပုဏ္ဏားသည်ပညာရှိမဟုတ် is a Subordinate clause, where မဟုတ် is the incomplete predicate with its complement ပညာရှိ။ This clause is joined to the Principal clause (ဤပုဏ္ဏားသည်) တတ်ယောင်ဆောင်သည် by the conjunction ဘဲ။ (see par. 399, iv.)



## SUBORDINATIVE CONJUNCTIONS,

### နိသိကာသမ္ပန္နိ။

**397.** These, whether they are conjunctions proper, or conjunctive adverbs, or other words converted into conjunctions, are subdivided into different classes according to the various modes of dependence which they indicate, as (a) Time, (b) Place, (c) Manner and Degree, (d) Cause, (e) Purpose, (f) Hypothesis and Condition, (g) Concession and Contrast, (h) Quotation. The clauses to which these connectives (except ဟူ၍ or ဟု marking quotation) are affixed, are all Subordinate Adverbial Clauses.

#### (a) TEMPORAL CONJUNCTIONS, ကာသသမ္ပန္နိ။

**398.** The connectives that belong to this class are either conjunctions proper, conjunctive adverbs or postpositions transformed into conjunctions. In a few instances, nouns are used as conjunctive words.

They denote (i) Duration of Time, (ii) Point or period of Time, (iii) Time before, (iv) Time after, (v) Repetition.

**(i) Duration of time.**—လျက်, ကာ, ရာ, စည်, အခိုက်, ကာလပတ်လုံး, အတွင်း, လျှင်.....ခြင်း, တုန်း။

**လျက်**။—This implies the continuance of an action or state during another, and has, therefore, the same force as ၍ when used as a subordinative conjunction denoting contemporaneous action; as, သူတို့စကားပြောလျက်ရှိကြသည်, 'they are (there) *talking*,' [i.e. they talk, and *while* they talk they are (there)']; သူစားလျက်သွားသည်, 'he goes *eating*,' [= 'he goes *as he eats*']; တားငယ်သည်တွင်း၌ဝပ်လျက်နေသည်, 'the



little frog remained *crouching* in the hole' [= 'the little frog crouched in the hole, and *as it crouched* it remained.']

ကာ is synonymous with လျက်; *as*, မိဖုရားကြီးသည်ခရီးသွားသူတို့ကိုမေးမြန်းကာနေလေ၏, 'the chief queen remained (there) *inquiring* (of the) travellers;' သူသွားကာပြောသည်, 'he speaks *as he goes*.'

ရာ။—The force of this is equivalent to that of 'as, 'while;' with the idea that the dependent action is continuous; *as*, ကျွန်ုပ်အိမ်သို့ပြန်လာရာမောင်မောင်ကိုတွေ့သည်, 'as I returned home, (I) met Mounng Mounng.' In translations, the English progressive form of tense may be used; thus, 'as I *was returning* home.' Sometimes the Locative တွင် is added to ရာ; *as*, ကျွန်ုပ်ထမင်းစားရာတွင်သူရောက်လာသည်, 'while I was eating rice he arrived.' In such cases, ရာတွင် is merely a strengthened form of ရာ။ Sometimes it is used to denote correspondence in point of time, equivalent in meaning to 'at the time that' [= 'when']; *as*, စာတတ်ခြင်းကိုသင်ကြားမည်ရှိရာကျွန်တော်၏သို့ပြုလုပ်ပါမည်, 'when I am (going) to teach reading, I shall proceed thus.' In this sense it has the same force as သော်, သောအခါ, ကာလ။ (see under par. 398 (ii).)

စည်။—This comes from အစည်, 'succession,' 'continuity,' the adverbial use and meaning (*i.e.* 'always,' 'ever') of which we have already seen. From its radical meaning of 'continuity,' this word has come to be used as a conjunction signifying 'while' [= 'during the time that']; *as*, ကျွန်ုပ်ထမင်းစားနေစဉ်သူရောက်လာသည်, 'while I was eating rice, he arrived;' ငါပြောဆိုစဉ်သင်တိတ်ဆိတ်စွာနေ, 'while I speak, you remain quiet.' The force of စည် is sometimes strengthened by affixing the Locative case-postposition တွင် which as

the student will see further on, is used as a conjunction denoting correspondence in point of time; *as*, ထိုသို့။ အသက်ရှင် ခဉ်တွင်ကိုယ်တော်ကိုကောင်းကြီးပေးပါမည်, 'thus will (I) bless Thee *while* (I) live.' ခဉ် sometimes has အခါ affixed to it, as in ငါသည်အသက်ရှင်ခဉ်အခါဘုရားကိုချီးမွမ်းမည်, (I) will praise God *while* I live.'

အခိုက် is a noun signifying 'a short space or interval of time,' and is used as a conjunction to express the idea of 'during the interval that' [= 'while']; *as*, ကျွန်ုပ်မရှိသည်အခိုက်သူရောက်လာသည်, *lit.* 'he arrived *during the interval that* I was absent' [= 'he arrived *while* I was absent.']. In ordinary usage it is shortened to ခိုက်, and the assertive affix သည် absorbed; *as*, ကျွန်ုပ်မရှိခိုက်သူရောက်လာသည်။ It is frequently combined with ခဉ်; *as*, ကျွန်ုပ်မရှိခဉ်အခိုက်။ Sometimes အခိုက် has ဌ် or တွင် affixed; *as*, သူလာသည့်အခိုက်တွင်, 'at the time he came.' In such cases, treat အခိုက် as a noun in the locative case, calling the preceding clause an *Adjective-clause* qualifying အခိုက်။

ကာလပတ်လုံး။—This is a phrase made up of ကာလ, 'time,' and ပတ်လုံး, 'throughout, during,'='throughout or during the time that,' 'all the while that,' 'as long as;' *as*, သူသည် ကျွန်ုပ်နှင့်နေသည် ကာလပတ်လုံး အလွန်ကောင်းသည်, 'all the while that he stayed with me, (he) was very good.' ခဉ် and ကာလပတ်လုံး are sometimes used together, as in ငါသည် အသက်ရှင်ခဉ် ကာလပတ်လုံး ဘုရားကို သီချင်း ဆိုမည်, '(I) will sing unto God *as long as* I live,' Sometimes the verb is modified by မှ as in အသက်ရှိသမျှကာလပတ်လုံး; this is more emphatic than အသက်ရှိသည့်ကာလပတ်လုံး။



**အတွင်း။**—This is a noun signifying ‘inner part or space’ (of a thing.) It is used as a conjunction to give the idea that within the time at which the action denoted by the predicate of the subordinate clause is continuing, the action denoted by the predicate of the principal clause is performed. Its meaning is closely allied to that of စည်, ‘while’ [=‘in or during the time that’]; *as*, ကျွန်ုပ်တို့ပြောဆိုနေသည်အတွင်းသူ ရောက်လာသည်, ‘*while* we were speaking he arrived.’ Like အခိုက်, အတွင်း may have တွင် attached to it; *as*, ကျွန်ုပ်တို့ပြောဆိုနေသည့်အတွင်းတွင်။ Treat အတွင်းတွင် like အခိုက်တွင်။

**လျှင်.....ခြင်း။**—Here လျှင် is a conjunction denoting a point of time [=‘when’], and ခြင်း is a contraction of the adverb ချက်ခြင်း ‘instantly;’ the two in combination constitute a phrase, literally signifying ‘instantly when,’ which shades into the meaning of ‘just as,’ ‘no sooner.....than,’ ‘as soon as,’ ‘the moment that’ indicating that the dependent action is immediately succeeded by the principal action without any appreciable interval; *as*, သူသည်ကျွန်ုပ်၏အသံကို ကြားလျှင်ကြားခြင်းထွက်ပြေးလေသည်, ‘he ran away *as soon as* he heard my voice.’ In parsing, treat လျှင်.....ခြင်း as a single word, taking no notice of the verb inserted after လျှင်, as it is the same as the first, merely repeated by idiomatic usage. Sometimes, especially in colloquial speech, လျှင် is omitted; thus, သွားသွားခြင်း။

Care should be taken that လျှင်.....ခြင်း is not confounded with လျှင်.....ချင်း which appears in such a sentence as အရှင် မြေးတော်တို့ကို။ အကျွန်ုပ်တို့စားရလျှင် စားရချင်း။ ဝတ်ရလျှင် ဝတ်ရချင်းငွေကျွေးပါအံ့။ Here လျှင် is the same conjunction [=‘when’], but ချင်း is a contraction of အချင်း, ‘fellow, companion,’ and is used adverbially with



the force of အတူ<sup>1</sup>, 'in company,' 'together;' so that ကျွန်ုပ်တို့စားရလျှင် = 'when I have to eat,' and စားရချင်း = '(we) eating together.' The whole sentence may be literally translated to bring out its construction, thus: 'I will bring up your grandchildren, (we) eating (food) together when I have (food) to eat; (we) wearing (clothes) together when I have (clothes) to wear.' စားရချင်း is equal to saying အတူစား၍ (or လျှက်) where contemporaneous action is implied [e.g. အကျွန်ုပ်တို့စားရလျှင် (အကျွန်ုပ်တို့) အတူစား၍], and is therefore an adverbial clause of time modifying မွေးကျွေးပါအံ့ in the Principal clause. It will be seen that ချင်း has the force of အတူ and ၍ (or လျှက်) rolled into one; it is, therefore, a conjunctive adverb. In parsing စားရလျှင် treat စားရ as a finite verb and လျှင် as a conjunctive adverb modifying စားရ and joining the clause (အကျွန်ုပ်တို့) စားရချင်း။ In parsing စားရချင်း, treat စားရ also as a finite verb having for its subject အကျွန်ုပ်တို့ understood, and ချင်း as a conjunctive adverb modifying စားရ and joining the clause အရှင်မြေးထော်.....မွေးကျွေးပါအံ့။ (This sentence will be found analysed under 'Complex sentences of more than two clauses.')

တုန်း။—This a colloquial word and means 'while.' The word ရင်း is also used, frequently in conversation, and sometimes in writing, to denote duration of time; as, သူသွားရင်း သေသည်, 'he died *while* he was going.' It will be seen that its force is similar to that of ခဏ်။

(ii) Some point of time.—လျှင်, သော်, အခါ, ကာလ, ကတည်းက, တိုင်, တိုင်အောင်, တွင်။

လျှင်။—This conjunctive adverb is the principal and most common connective, implying that the principal action corresponds in point of time to the dependent action, and is equivalent in meaning to 'when;' as, သူ ကျွန်ုပ်ကိုမြင်လျှင်ထွက်ပြေးသည်, '*when* he saw me, he ran away.'

<sup>1</sup> See note on p. 249.

သော် is synonymous with လျှင်, but is more formal. It is usually preceded by the affix လတ်; *as*, ထိုမှသာတီ မင်းသို့ သည်ကဆယ်ခြောက်နှစ်အရွယ်ရောက်သတ်သော်။ လှသောအဆင်းအရည်ရှိ၏, 'when that princess Hpotthatí reached the age (of) sixteen years, (she) had (a) comely appearance.'

အခါ, ကာလ။—These are nouns meaning 'time,' and when used as connectives, signify 'at the time that,' [= 'when']; *as*, သူရောက်သည်အခါ—ကာလ။ ကျွန်ုပ်အိမ်မှာမရှိ, 'when he arrived, I was not at home.' The assertive affix သည် is usually pronounced with a checked tone, (the sign of which is sometimes expressed in writing), or is changed to သော, when it should be taken together with အခါ or ကာလ, and the two treated as a single word. Sometimes, when ကာလ is used as the connective, the assertive affix သည် is omitted, as in သူရောက်ကာလ။

The clause သူရောက်သည့် or သော is really an Adjective-clause qualifying အခါ or ကာလ with the Locative case-postposition ဌ် or တွင် suppressed; thus သူရောက်သည့် (or သော) အခါဌ်, 'at the time when [at which] he arrived.' The omission of the postposition transforms the noun into a connective, giving the clause an adverbial force. When the postposition is retained, it is better to treat the clause as an Adjective-clause, and to parse အခါဌ် as a noun in the Locative case, forming an adverbial adjunct to the predicate in the Principal clause. In such a sentence as သူသွားသည့်အခါ ကိုကျွန်ုပ် မသိ, 'I do not know the time (when) he went,' အခါ is qualified by the Adjective-clause သူသွားသည့်, and is the object to the verb မသိ။

ကတည်းက, 'from the (past) time that,' is used to express the continuance of an action commencing from the time at which another was performed, and is, therefore, equivalent

to 'since' in meaning. The clause to which this conjunctive phrase is affixed contains the predicate denoting the action which serves as the starting point of the action denoted by the principal predicate; *as*, ဤမြို့သို့ကျွန်ုပ်ရောက်ကတည်းက။ ချမ်းသာခြင်းမရှိ, 'since I arrived at this town, (I) have had no peace.'

**တိုင်**—This is a postposition signifying 'till,' 'until,' and, like these English prepositions, has come to be used as a conjunction of time to mark a subordinate clause describing an action which serves as the final limit of the continuous action denoted by the principal predicate; *as*, သူလာသည်တိုင် ကျွန်ုပ်စောင့်နေသည်, 'I was waiting *till* he came.' တိုင်အောင် is the same as တိုင်, slightly more forcible; *as*, ကျွန်ုပ်စားပြီးသည် တိုင်အောင်သည်မှာနေပါဦး, 'please stay here *until* I have finished eating.'

**တွင်**—This is a Locative case-postposition, and is employed as a connective to express a point of time, nearly corresponding in meaning to 'when;' *as*, မင်းတုန်းဘုရင်သေလွန်သည်တွင် သီပေါနန်းတက်တော်မူ၏, *lit.* 'in or at (the time) king Min Dôn died, Thibaw ascended the throne,' [= 'when king Min Dôn died,' &c.]

(iii) **Time before.**—မ.....မှီ, မ.....ခင်—These mean 'before,' denoting that the subordinate action is preceded by the principal action; *as*, ဆေးသွားမရောက်မှီသူသေသည်, 'he died *before* the doctor arrived.' မ.....ခင် is used more commonly in colloquial speech than in writing. The verb to which မ is prefixed is *negative in form* but *affirmative in sense*.

(iv) **Time after.**—နောက်, မှ—These are synonymous meaning 'after,' but are not used exactly alike. နောက်



is a noun signifying 'the space behind' or 'the hind part (of a thing);' and, when used as a connective, denotes that the principal action is subsequent to the subordinate action. The verb expressing the subordinate action may be in the past, present perfect or past perfect tense; *as*, ကျွန်ုပ်ရောက်သည်နောက်သူထွက်သွားသည်, 'after I arrived he departed;' သင် ဝမ်းစားပြီး သည် နောက် ကျွန်ုပ် ကို ခေါ်, 'after you have finished eating rice, call me;' သူတို့ဝမ်းစားပြီးသည်နောက် ထွက်သွားကြသည်, 'after they had finished eating rice, (they) departed.' In ordinary usage, the assertive affix သည် is absorbed by the conjunction; *as*, သူစားပြီးနောက်။

မှ is a conjunction proper, and is used chiefly to mark a subordinate clause in which the verb is in the perfect tense, either present or past; *as*, မြှင့်သည်မြို့ကိုဆေးပြီးမှပြင်းထန်စွာ ရိုက်နှက်လေ၏, 'after the owner had finished abusing (his) donkey (he) beat (the donkey) severely.'

(v) **Repetition.**—အခါတိုင်း။—This is the noun အခါ 'time' qualified by the adjective တိုင်း 'every;' hence its literal meaning is 'every time.' It is used to denote that each repetition of the subordinate action is followed by a repetition of the principal action. It is therefore equivalent in meaning to 'whenever' when used in the sense of 'as often as;' *as*, သူသည်ကျွန်ုပ်အိမ်သို့လာသည်အခါတိုင်းကျွန်ုပ်နှင့်ရန် ဖြစ်သည်, 'every time [whenever] he comes to my house, he quarrels with me.' Frequently for the sake of brevity, the assertive affix သည် and အခါ are omitted, and တိုင်း by itself is made to do duty as a conjunction; *as*, သူသည်ကျွန်ုပ်အိမ်သို့ လာတိုင်း။ In colloquial speech the verb with တိုင်း is sometimes reduplicated; *as*, လာတိုင်းလာတိုင်း။

## (b) CONJUNCTIONS OF PLACE, ဌာနသမ္ပန္နိ။

398 a. The connectives that fall under this head are the adverbial phrases ရာသို့, ရာမှ, ရာ၌ explained under par. 369. They are of a conjunctive adverbial nature.

## (c) CONJUNCTIONS OF MANNER AND DEGREE.

နည်း။ ပမာဏသမ္ပန္နိ။

399. Under Manner and Degree are included the conjunctions denoting (i) Comparison, (ii) Agency, Means or Instrumentality, (iii) Conformity, and (iv) Omission or Substitution. These connectives, with the exception of နည်းအတူ, ဘဲ, and သမျှ or သရွေ့, are all postpositions and postpositional phrases doing duty as conjunctions.

(i) **Comparison:** (a) *Likeness or Analogy.*—ကဲ့သို့, လို, နည်းအတူ or နည်းတူ, နှင့်အတူ, နှင့်တူစွာ, နှင့်အတူအညီ။

ကဲ့သို့, လို။—These are used as conjunctions to show similarity of one action to another in manner, and have the meaning of 'as,' 'as.....so,' 'like as [in like manner as].....so.' (see par. 134 and p. 256.) The assertive affix သည် belonging to the subordinate clause is usually contracted to သ, in which case it must be taken together with the conjunctive words; *as*, ငါပြောသကဲ့သို့သင့်ပြုလုပ်ရမည်, 'you must do *as* I tell you;' ဤသူငယ်သည် ဇာတ်သွားကသကဲ့သို့ က နိုင်သည်, 'this child can dance *as* (an) actor dances;' သမင်ဒရယ်သည် ရေစီးသောချောင်းကိုတောင့်တသကဲ့သို့ အကျွန်ုပ်မိညာဉ်သည် ကိုယ်တော်ကိုတောင့်တပါသည်, 'as panteth the hart after the water brooks, so panteth my soul after Thee.'

သကဲ့သို့, from denoting *similarity*, has come to be used to express a *conditional simile* in the same way as 'as if' is

used in English to introduce a purely imaginative comparison; *as*, ယနေ့သင်သည် ကြီးစွာသော စိုးရိမ်ခြင်း ရောက်သကဲ့သို့ရှိသည်, 'you are to-day *as if* you were [*lit.* are] in great trouble.'

နည်းအတူ or နည်းတူ။—This, as has been already explained under 'Adverbial Phrases of Manner,' means 'likeness of manner,' and is adverbial. When used as a connective, it assumes the function of the English conjunctive adverb 'as' implying similarity in mode or manner; *as*, ကျွန်ုပ်၏ ဆရာသင်ကြားသည်နည်းအတူကျွန်ုပ်၏ဘဝတတ်ပါသည်, 'I read *as* my teacher taught me.' It may also be translated by 'like as.....so,' as in အဘသည်သားသို့တို့ကိုသနားသည်နည်းတူဘုရားသည်ကြောက်ရွံ့သောသူတို့ကိုသနားတော်မူ၏, '*like as* (a) father pitieth (his) children *so* (the) Lord pitieth them that fear (Him).'

နှိုင်းအတူ, နှိုင်းတူစွာ, and နှိုင်းအတူအညီ imply likeness and analogy, and are used in the same way as နည်းအတူ။

(b) *Equality or Inequality*.—လောက်, သမျှ, သရွေ့, ထက်, ထက်မက။

လောက် denotes equality in degree or measure, and is equivalent in meaning to 'as.....as;' *as*, သူတတ်သည်လောက် ကျွန်ုပ်တတ်သည်, 'I am *as* clever *as* he is clever;' ဤလူနာသည် ကလေး ဓားသည် လောက် ဓား သည်, 'this sick person eats *as* (much) *as* (a) child eats.'

သမျှ, သရွေ့။—These conjunctive adverbs are synonymous, and denote equality in degree, measure or extent; *as*, သူသည်ကျွန်ုပ်ကိုချစ်သမျှသင့်ကိုချစ်သည်, 'he loves you *as much* as he loves me;' ကျွန်ုပ်ပြေးနိုင်သရွေ့ပြေးသည်, 'I ran *as much*



as I could run.' Their formation and use have been already explained under 'Adverbs of Degree.' The word **ရွှေ** has nothing whatever to do with the conjunction **ရွှေ** whose contracted form is **ရှ်**. It is an obsolescent adverb, and is principally used in the combination shown above. It sometimes occurs in **မည်ရွှေမျှမရှိ**, '(there) is nothing whatever.' **မည်ရွှေမျှ**, however, is merely a strengthened form of **မည်သည်မျှ**, an Indefinite pronoun. (see par. 228.)

**ထက်**—This postposition is frequently employed as a connective word to indicate the subordinate clause in which the action serves as the standard of comparison by which the action denoted by the predicate of the principal clause is compared. It always denotes inequality, that is, comparison of a higher degree; as, **သူသည်ကျွန်ုပ်ကိုချစ်သည်ထက်သင့်ကိုချစ်သည်** '(he) loves you *more than* he loves me;' **သူသင်ကြားနိုင်သည်ထက်ကျွန်ုပ်တတ်သည်**, 'I know *more than* he can teach.'

**ထက်မက**—This compound postposition is used as a connective exactly like **ထက်** alone, but its force is much stronger, (see par. 166); as, **သင့်ကိုသူချစ်သည်ထက်မကကျွန်ုပ်ချစ်သည်**, 'I love (you) *exceedingly more than* he loves you.'

(ii) **Agency, Means or Instrumentality.**—**ဖြင့်, အားဖြင့်, ကာမှနှင့်, ရုံမှနှင့်, ကာမှအားဖြင့်**—These are used to denote that the principal action is done by means of the dependent action; as, **သူသည်ကြိုးစားသည်ဖြင့်အထမြောက်သည်**, *lit.* 'by (that) he exerts (himself) (he) succeeds.' [= 'by exerting (himself) he succeeds']; **သူသည်ကူးသန်းရောင်းဝယ်သည်အားဖြင့်အလွန်ကြွယ်ဝသည်**, *lit.* 'by means of (that) he trades he is very wealthy' [= 'by trading he is very

wealthy.'] The assertive affix သည် of the subordinate clause is usually contracted to သ before ဖြင့်, and converted to သော before အားဖြင့်; *as*, သူကြီးစားသဖြင့်—သောအားဖြင့်။ When this is done, သ or သော should be taken together with the connective word. From implying agency or means, သဖြင့် or သောအားဖြင့် easily comes to indicate *cause* or *reason*, as in သူသည် ကျားကို မြင် သဖြင့် အလွန် ကြောက် သည်, '(he) was greatly frightened *because* he saw (the) tiger.'

ကာမျှနှင့်, ရုံမျှနှင့်, and ကာမျှ အားဖြင့် are, in reality, phrases formed by uniting the adverbs ကာမျှ and ရုံမျှ with the postpositions နှင့် and အားဖြင့်, and mean 'with or by merely' or 'by means of merely.' The words that properly serve as connectives are the postpositions, the adverbs simply modifying the verb in the clause; *as*, သင်ပြောကာမျှနှင့်ငါ သိသည်, *lit.* 'by (that) you spoke *merely*, I knew' [= 'I knew by your *merely* speaking']; သင် သွားရုံမျှနှင့် အမှုပြီးမည်လော, 'will the business be accomplished by your *merely* going?'

(iii) **Conformity.**—The connectives that are used for the purpose of indicating conformity are the following postpositions and postpositional phrases:—

အတိုင်း, အလျောက်, အလိုက်, အရ, နှင့်အညီ, နှင့်ညီစွာ, နှင့် လျော်ညီစွာ။—To illustrate the use of these the following example is deemed sufficient:—

ငါ့အားသင်သည် ခမည်းတော်မှာသည် အတိုင်းလျောက်, 'you tell me *according as* my father instructed (you).' Frequently the assertive affix သည် and the အ in အတိုင်း are omitted for the sake of brevity, as in သင်ဆိုတိုင်းမှန်ပေသည်, 'it (is) correct *according as* you say.' Care must be taken that this is not

confounded with the တိုင်း which implies repetition (par. 398 (v)).

The suppression of the assertive affix is admissible only with အတိုင်း, and not with any of the remaining connectives.

(iv) **Omission or Substitution.**—ဘဲ—This is always immediately preceded by a verb in the negative, and in connexion with မ of that verb has the force of 'without' in the sense of 'leaving out.' It is used to denote either the *omission* of one action or the *substitution* of one action for another; as, သူတညည့်လုံးမအိပ်ဘဲနေသည်, 'lit. 'without he slept all night, he stayed' [= 'he stayed *without* sleeping all night']—*Omission*. သူနံနက်စာမစားဘဲအလုပ်သို့သွားသည်, 'he went to work *without* eating (his) breakfast'—*Omission*. From implying omission, this connective word has come to be employed with the idea of substitution as implied in 'instead of;' as, သူထမင်းကိုမစားဘဲရေကိုသောက်သည်, lit. 'without he ate rice, he drank water' [= 'instead of (that) he ate rice,' &c., = 'instead of eating rice' &c.]; သူမန္တလေးမြို့သို့မသွားဘဲပြည်မြို့သို့သွားသည်, 'instead of going to Mandalay, he went to Prome.' Frequently နှင့် or လျက် is pleonastically added to ဘဲ to emphasise the 'without' signification: ငါ့ကိုသူတို့မသနားကြဘဲနှင့် ရယ်ကြသည်, lit. 'without (=instead of that) they pitied me, (they) laughed at me.' [= 'instead of pitying me,' &c.]; သင်တို့မင်းကြီးအမိန့်တော်ကို မရဘဲနှင့် ငါတို့အားမဆီးတားကြနှင့်, lit. 'without you receive (the) king's order do not prevent us' [= 'without receiving the king's order,' &c.]; ငါ့သား ငါ့သမီးတို့သည် ခြေကျင် ခရီး မသွားဘူးဘဲလျက် ဤခရီးကိုအဘယ်သို့ သွားရှာကြလိမ့်မည်နည်း, 'how shall my son (and) my daughter go this journey *without* having travelled on foot (before)?'



This conjunction is sometimes omitted, as in သင်သည်ငါ့အားဆုတ်ဆိုင်းခြင်းမရှိ ( ) ဈေးကွက်လေ့, *lit.* 'you report to me *without* you have delay' [= 'you report to me without delay,']; အထိန်းတို့သည်မင်းသားပေးသည်ကိုမယူ ( ) မနေ့ပုံ, '(the) nurses dared not remain *without* taking what the prince gave.'

#### (d) CAUSAL CONJUNCTIONS, ဟေတုသမ္ပန္နိ။

400. These are ကြောင့်, ၍, နှင့်, and ရကား။

ကြောင့်။—This is one of the Instrumental case-postpositions converted into a conjunction in the way explained under par. 388, and denotes either a *physical cause* or a *moral motive*. The assertive affix သည် of the dependent clause is usually changed to သော, which, in combination with ကြောင့်, should be taken as one word equivalent in meaning to 'because;' as, မိုဃ်းရွာသောကြောင့်ကျွန်ုပ်မသွားနိုင်, 'I could not go *because* it rained;' ဤကလေးသည်ကျွန်ုပ်၏သားဖြစ်သောကြောင့်ကျွန်ုပ်အလွန်ချစ်သည်, '*because* this child is my son I love (him) exceedingly.'

၍။—This, as a subordinative conjunction implying *cause* or *reason*, has been fully dealt with under par. 394. It is used much in the same way as သောကြောင့်။

A subordinate clause ending with ဖြစ်၍ or ဖြစ်သောကြောင့် is always a Complex Adverbial Clause of reason, containing within itself a subordinate noun-clause subject to ဖြစ်, this verb being used with the force of a verb of complete predication; as, (a) အထုပ်သွားသည်ပင်ပန်းသည်ဖြစ်၍အိပ်ပျော်လေ၏။ (b) ငါဝက်ပါတောင်ထိုးနက်ဖြန်နံနက်သွားအံ့သည်ဖြစ်သောကြောင့် ဤစရပ်တွင်ပင်နေထော့အံ့။ These sentences may be rendered in loose English to show the construction, thus: (a) 'because (it) happened that (the) workman was tired (he) fell asleep;'

(b) 'as (it) happens that I will go to (the) Wingaba Mountain to-morrow morning, I will remain even in this zayat.' In good English these would read, (a) '(the) workman, *being tired*, fell asleep' or '(the) workman fell asleep *because he was tired*;' (b) 'as I intend to go to the Wingaba Mountain to-morrow morning, I will remain in this zayat.'

**၌**—This Instrumental case-postposition, which as the student already knows, has also a causal force, as in သူ ကျောက်ရောဂါ၌သေသည်, 'he died with [of] small pox, is frequently used as a conjunction to denote *cause* or *motive*; as, ကျွန်ုပ်တို့သည်၌မလာနိုင်ပါ, *lit.* 'with (that) I had fever, I could not come' [= 'I could not come *because* I had fever.']

**ရကား**—This conjunction is archaic, and is only found in old writings. It has the same meaning as သောကြောင့်; as, ပုဏ္ဏားသည်ဘေးမှလွတ်လိုရကား ဤဂါထာများကို ရွတ်လေ၏, '(the) pōnná recited these gathas *because* he wished to escape from danger' [= '(the) pōnná, wishing to escape from danger, recited these gathas.']

#### (e) CONJUNCTION RELATING TO PURPOSE.

##### စိန္တသမ္ပန္နံ။

**401.** There is only one conjunction which expresses purpose or end, namely အောင်။ It is equivalent in meaning to 'that,' 'in order that;' as, သင်သည်အကျွန်ုပ်သေအောင်အာဟိကြောင့်ဤသို့နှိပ်စက်သနည်း, 'why do you thus oppress (me) *that* I may die?' သူတို့သည်ပွဲကိုကြည့်ရအောင်သွားကြပြီ, 'they are gone *in order that* (they might) witness (the) pwè.' (Compare သူတို့ပွဲကိုကြည့်ရန်—ခြင်းငှါသွားကြပြီ, 'they are gone *to witness* the pwè'—*Gerundial Infinitive*). The verb in the Subordinate clause indicated by this conjunction is in the Subjunctive Mood,

From marking purpose, **အောင်** is sometimes used to indicate an Adverbial Clause of consequence, and is then equivalent in meaning to 'so that;' *as*, သူကြောင်ကိုသေအောင်ရိုက်သည်, 'he beat the cat *so that* (it) died.'

This word is also a verb having, in some of its uses, the same meaning as နိုင်။ (see dictionary.) It occurs sometimes as an Auxiliary affix, generally in conjunction with နိုင် used in the same capacity; *as*, မိမိဒုစရိုက်ကိုမပယ်ရှားနိုင်အောင်သောသူ, '(a) person who *cannot* put away his sins.' Here အောင် does no more than strengthen the meaning already implied in နိုင်, and forms one of the many instances showing the tautological tendency of the language.

#### (f) HYPOTHETICAL OR CONDITIONAL CONJUNCTIONS, သံသယသမ္ပန္နိ။

402. These are လျှင်, သော်, သော်ကား, က, ချေက, မူ, မူကား, တမူကား, တပြီးကား, မှ, မှသာ, မှသာလျှင်, သော်မှ, ဘဲ။

လျှင်, သော်, က, ချေက။—These have been already dealt with under the 'Subjunctive Mood.' (par. 290.) သော်ကား is merely an emphatic form of သော်။

The conjunction လျှင် is sometimes omitted, as in ဤပုဏ္ဏားသည် အကျွန်ုပ်တို့ကိုရောင်းလို ( ) လည်းရောင်းပါစေ။ သတ်လို ( ) လည်းသတ်ပါစေ, (*if*) this pōnnā wishes also to sell us, let him sell (us); (*if* he) wishes also to kill us, let him kill (us.)'

မူ, မူကား, တမူကား, တပြီးကား။—These are synonymous, and are chiefly employed to express supposition; *as*, သင်ဤကဲ့သို့ပြုမူကေန်ဗျက်စီးမည်, '*if* you act in this manner, you will certainly be ruined.'

မှ။—This conjunction of time 'after,' is sometimes used



to express the conditionality implied in 'if' denoting a stipulation—'on the condition that,' 'provided that;' *as*, သင်သွားမှငါသွားမည်, 'I will go *on the condition that* you go' [= 'if you go']; လူမိုက်မြေတထောင် တင်မှ တင်နိုင်ချေရှိသောလေး, '(a) bow which can be lifted (and) put down, *if* (an) army of ten thousand men lift (it).

မှသာ။—This is a combination of မှ and သာ 'only,' and therefore signifies 'only if,' implying an emphatic stipulation; *as*, သူ့ပြောမှသာငါပြောမည်, 'I will speak *only if* [*only on the condition that*] he speaks.' မှသာလျှင် has the same force as မှသာ only that it is more emphatic.

သော်မှ။—This is somewhat archaic, and seldom employed now. Its force is equivalent to that of မှသာ; *as*, လင်အိုနှင့်နေရသောသင်သည်သေသော်မှကောင်း၏, 'you who have to live with (an) old husband will be [*lit. are*] all right *only if* you die.' Note that the assertive affix ၏ is here used to denote that the conditional consequence is regarded as a *present* fact.

ဘဲ။—This, from signifying 'without,' is frequently used to express a negative condition implied in 'unless;' *as*, သင်မသွားဘဲကျွန်ုပ်မသွား, *lit.* 'without you go, I go not,' [= 'unless you go I will not go.']

The co-ordinative conjunction ဖြစ်စေ is sometimes used as a subordinative conjunction equivalent in meaning to 'whether.....or whether' implying a double case of conditionality;<sup>1</sup> *as*, သင်သွားလိုသည်ဖြစ်စေ၊ မသွားလိုသည်ဖြစ်စေ၊ ကေန်

<sup>1</sup> Note that the English 'whether' is also used to express an alternative as well as condition. See Dr Abbot's *How to Parse*, par. 443, and par. 463, p. 265. Also Prof. Bain's *Higher English Grammar*, pp. 104 and 111.

သွားရလိမ့်မည်, 'whether you wish to go, or whether you do not wish to go, you will certainly have to go.' This is equivalent to saying

- |                             |   |                                    |
|-----------------------------|---|------------------------------------|
| (1) သင်သွားလိုလျှင်         | } | (သင်) ကေန့်သွားရလိမ့်မည်။          |
| 'if you wish to go,'        |   |                                    |
| (2) သင်မသွားလိုလျှင်        | } | '(you) will certainly have to go.' |
| 'if you do not wish to go,' |   |                                    |

ထိုသူသည်အောင်သည်ဖြစ်စေ၊ မအောင်သည်ဖြစ်စေ၊ မိမိလုံ့လကိုမလျှော့ထိုက်, 'whether that person succeeds or not, (he) should not relax his energy.'

သော်လည်းကောင်း is used in the same manner, thus:—

ကျွန်ုပ်တို့ ရန်သူတို့သည် ကြီးစွာသော အကျိုးကျေးဇူးကို ပြုသော်လည်းကောင်း၊ အလွန်ရှိသောစွာ ဆည်းကပ် သော်လည်းကောင်း၊ ထိုရန်သူတို့နှင့် ကျွန်ုပ်တို့မိတ်ဆွေမဖွဲ့သင့်, 'whether our foes do us great favours or whether (they) very respectfully betake themselves to us for protection, we should not make friends with those foes.'

Note.—The use of the future temporal affix ဒို့ in Hypothetical clauses has been explained under par. 327 (2).

#### (g) CONCESSIVE CONJUNCTIONS, ဂရဟာ<sup>1</sup> သဗ္ဗန္တိ။

403. These are သော်လည်း, ငြားသော်လည်း or သော်ငြားလည်း, ကစား or လင့်ကစား။

<sup>1</sup> 'This means 'blame,' 'dispraise,' 'disparagement,' and is one of the many Páli grammatical terms which Native grammarians imported into Burmese in their attempt to assimilate its grammar to Páli methods. This term is used in Páli to designate only a certain class of concessive clauses having a *disparaging* signification, and is not, therefore, altogether appropriate when applied to Burmese. The term is, however, too securely established now to allow of its being replaced by another.

**သော်လည်း။**—This is the most common conjunction of this class and means ‘though’ or ‘although;’ as, သူဆင်းရဲသော်လည်းအလွန်ရိုးမတ်သည်, ‘*though* he is poor, he is very honest;’ သူငါ့ကို ရိုက်သော်လည်း ငါ မကြောက်, ‘*although* he beats me, I am not afraid.’ When the verb in the subordinate clause is modified by အဘယ်မျှလောက် or မည်မျှလောက်, this conjunction may be translated by ‘however;’ as, သူအဘယ်မျှလောက်ကြိုးစား သော်လည်း အထမမြောက်နိုင်, *lit.* ‘*although* he exerts (himself) *as much as what*, he cannot succeed’ [= ‘*however much* he may exert himself,’ &c]; သင်မည်မျှလောက်တတ်သော်လည်း ဤအလုပ်ကို ငါမပေး, ‘*however* accomplished you may be, I will not give (you) this work.’ When the verb is modified by အဘယ်သို့ပင်, မည်သို့ပင်, အဘယ်ကဲ့သို့ပင်, or မည်ကဲ့သို့ပင်, သော်လည်း may be rendered by ‘whatever;’ as, သူမည်ကဲ့သို့ပင်ပြောဆိုသော်လည်း မယုံနှင့်, *lit.* ‘*though* he says in *what like manner*, believe (him) not’ [= ‘*whatever* he may say, do not believe him.’] According to these English renderings, the Burmese verbs followed by သော်လည်း would appear to be in the Subjunctive Mood, but are really not; they are in the Indicative Mood. ငြားသော်လည်း or သော်ငြားလည်း is the emphatic form of သော်လည်း။

**ကစား or လင့်ကစား။**—This has the same meaning as သော်လည်း, but is rarely used at the present day. Very good examples of its use are to be found in the *Vessantará Játaka Vatthu*, page 61.

The conjunction of time, လျက်, especially when combined with နှင့်, is not unfrequently used to express contrast; it is then equivalent in meaning to ‘notwithstanding that... yet;’ as, သင့်ကို ငါသတိပေးလျက် နှင့် သင်မေ့လျော့လေသည်, ‘*notwithstanding that* I warned you, *yet* you forgot.’



(g) CONJUNCTION INDICATING DIRECT OR INDIRECT SPEECH.

ဣတိဝါနသဗ္ဗန္တိ။

404. This is the conjunctive adverb ဟူ၍ or ဟု the functions of which have been fully described in par. 273. Care is necessary to distinguish its *conjunctive* use from its *adverbial* use; for instance, in ဤတိရစ္ဆာန်ကိုဆင်ဟူ၍ (or ဟု) ခေါ်သည်, ဟူ၍ or ဟု is an adverb modifying ခေါ်, and is not a conjunction, but in သူကလာမည်ဟုဆိုသည်, the word is an adverb as well as a conjunction, modifying ဆို and serving as a connective between this verb and the noun-clause သူလာမည်။

PARSING OF CONJUNCTIONS.

405. In parsing these, state

- (a) Class and sub-class.
- (b) Words or clauses joined.

## CHAPTER IX.

### INTERJECTIONS, အာမေဇိုတ်။

#### DEFINITION.

406. An **Interjection** in Burmese, like an English Interjection, has no grammatical connexion with other words in a sentence, being merely an exclamation expressing a sudden outburst of feeling. The Burmese term for it is အာမေဇိုတ်, a word derived from the Páli အာမေဇိုတ်, signifying 'repetition.' According to this etymology, the term should only be applied to a *repetition* of words uttered under some emotion or feeling, but grammatically it has acquired a wider application in that it includes any single word or a phrase used interjectionally.

#### CLASSES OF INTERJECTIONS.

407. If Burmese Interjections are to be classified at all, they may be grouped, in the manner of English Interjections, according to the feelings which they express, such as those of *joy, pain, surprise, disgust* and so forth.

408. The following is a list of the principal Interjections, many of which are purely colloquial expressions:—

အော, အောအော, 'fie!'—*disgust*.

အဘယ်, 'what!' 'why!'—*surprise, admiration, &c.*

အမယ်, 'mother!'—*sudden surprise, pain, &c.*

အမယ်လေး, အမယ်လေးရှဲ့လေး, 'oh mother!'—*pain, distress.*

အလို, အလိုလေး, 'oh!' 'oh my!'—*surprise.*

အလယ်, အလယ်လေး, 'oh!'—*pain.*

အေး—This is added to a prohibitive sentence to express *disapproval.*

အေး, အေးအေး, 'yes!' 'yes, 'yes!'—*ready assent.*

အဲ, အဲအဲ, 'that's right!' 'that's it!'—*approval, satisfaction.*

ဩ, ဩဩဩ, 'ah yes!' uttered on understanding some explanation or information given, to imply satisfaction.

အြော်, 'ah!' of various applications—*contentment, regret, weariness, sympathy, &c.*

အို, 'O!' Oh!'—*calling or addressing;* prefixed to a noun in the Vocative case. It is also used as a single utterance, to express *pain, disgust, annoyance, &c.*

အင်း or အိမ်း; 'yes!'—*assent.*

အင့်ဟင်, 'what!' 'why!' 'how is this!'—*doubt, uncertainty.*

အောင်မယ်—This is somewhat like အမယ်, expressive of *surprise, pain, &c.*

ဖြစ်ရလေခြင်း, 'alas! (that it should happen)'—*sorrow or grief.*

ယော, 'there now!' (what's to be done).—*predicament.*



ဟေ့, 'here, (take it!)' suiting action to the word.

လားလား, လားလားနှင့်—*threat*.

သာဓါ, 'well done!' expressive of *praise* for a religious act, such as the offering of food to monks, &c.

သယိ, 'you dare!'—*threat* or *censure*.

ဟေ့, 'hey!'—a disrespectful vocative.

ဟွဲ, 'hie!' 'here you!'—a vocative implying *reproof*, uttered to inferiors.

ဟယိ, 'here you!'—*disdain*.

ဟော, 'there (it is!),' uttered on the sudden appearance or occurrence of something expected.

409. Native grammarians divide their Interjections into nine classes named after the various circumstances under which the utterances are made:—

(1) **Sudden Danger** or **Apprehension**, called တဟ; *as*, မီးမီး, သူရိုးသူရိုး, မြို့မြို့။

(2) **Anger**, called ကောဓ; *as*, ဟင်းဟင်း, လားလား, သွားသွား။

(3) **Approval, Praise, Commendation, Applause**, called ပသံသ; *as*, ကောင်းပေ။ ကောင်းပေ, သာဓါသာဓါ။

(4) **Haste** or **Hurry**, called တုရိတ; *as*, ပြေးပြေး, ထထ။

(5) **Noise, Confusion, Tumult**, accompanied

by great excitement, called ကောတုဟသ; *as*, ဘမ်းဘမ်း, ရိုက်ရိုက်, လိုက်ဟယ်လိုက်ဟယ်။

(6) **Surprise**, called အန္တရိယ; *as*, ဟောဟော, ဩဩ။

(7) **Great joy**, called ဟာသ; *as*, ချမ်းသာစွ။ ချမ်းသာစွ, အဲအဲ။

(8) **Anxiety or Distress**, called သောက; *as*, လဲမည်, လဲမည်, ဒုက္ခဒုက္ခ, သေရချည့်။ သေရချည့်။

(9) **Adoration or Worship**, called ပသာဒ; *as*, ဘုရားဘုရား, အနိစ္စအနိစ္စ, ကန်တော့ကန်တော့, အမျှအမျှ။

It will be noticed that according to this classification, any part of speech, by being merely repeated under one or other of the circumstances mentioned above, may become an အာမေဇိုတ် in its literal sense. In parsing Burmese Interjections these distinctions need not be made.

410. It may be pointed out that the Burmese idea of repetition forming the essential character of an Interjection probably arises from the excitable nature of the race which in moments of violent emotion would hardly content itself with a single utterance expressive of that emotion.

## CHAPTER X.

### PUNCTUATION.

**411.** The stops used in Burmese punctuation are ၂, ၂, and ၂. No exact rules can be laid down for the right mode of inserting these, as the usage of different writers varies; and all that can be attempted here is to give a few general directions.

**412.** The first mark ၂, called ပိုဒ်ကလေး, is seldom used, the second one ၂ being substituted for it. It is sometimes employed, however, to separate a number of nouns placed one after another for the purpose of enumeration; *as*, ဆင်း၊ မြင်း၊ သားသွီး၊ ဤ၊ ငွေရတနာတို့ကို။

**413.** The second mark ၂, called ပိုဒ်, is used in various ways of which the following are a few illustrative examples:—

(i) After nouns in the Vocative case; *as*, အမတ်ကြီးတို့၊ ငါ့သွီးတော်နှင့်.....

(ii) After interjections; *as*, အို၊ သွားပါလေ။

(iii) After the subject when removed from it predicate by some clause or clauses; *as*, ပေါလဇနကမင်းသားသည်လည်း။ အစည်သဖြင့်.....

(iv) At the end of adverbial clauses; *as*, ပေါလဇနကမင်းသားသည်လည်း။ အစည်သဖြင့် ပစ္စန္နရစ် ရွာငယ်များကို သိမ်းရုံး၍ လက်နက်ပြုပြီးသော်။.....



(v) After adverbs and adverbial phrases when they begin a sentence; *as*, ထိုအခါ၊ ထိုအခါ၌ကား၊ ထိုကြောင့်၊ ထိုပြင်။

(vi) At the close of sentences where it acts like the English full stop.

414. The third mark **။**, called ပိုဒ်ကြီး, is used to divide paragraphs; *as*,

နိသမ္မဝတ္ထံလောကဿ။ ဝါယမဿဓဒေဝတေ။ တသ္မာမဏှေသဗုဒ္ဓ  
သ္မိံ။ အပဿတိရမာယုဟေ **။** ဟူသော ဂါထာဖြင့်ဆိုတော်မူ၏။  
ဒေဝတေ။ နတ်သျှီး.....

Sometimes it is used at the end of a paragraph, thus,  
အစရှိသောခြောက်ဂါထာဖြင့်ဟောတော်မူ၏။

အဓိပ္ပါယ်ကား။ ရဟန်းတို့။ မဟာဇနကမင်း ငါဖြစ်တော်မူသော  
အခါ.....

A paragraph may also begin with **။**

## EXAMPLES OF SENTENCES FULLY PARSED.

*Parse:*

(a) မှူးတော်မတ်တော်တို့။ ကျွန်ုပ်တို့အရှင်မင်းကြီးသည်။ သွီးတော် နှစ်သက်ရာ သူကိုထီးနန်းနှင်းလေဟု မှာတော်မူခဲ့သည်အတိုင်း။ အသားအလာကို ထောက်ရှုမြင်ချင့်လျှင်။ စစ်သူကြီးသည်မင်းသွီးနှင့်လည်းအကျမ်းဝင်၏။ [*Mahá Janaka*, p. 41, par. 2.]

မှူးတော်မတ်တော်တို့ ...	Noun, Common, Second Person, Plural Number, Masculine Gender, Vocative Case.
ကျွန်ုပ်တို့ ...	Pronoun, Personal, First Person, Plural Number, Masculine Gender, Genitive Case, defining the noun အရှင်မင်းကြီး။
အရှင်မင်းကြီးသည် ...	Noun, Common, Singular Number, Masculine Gender, Nominative Case, Subject to the verb မှာတော်မူခဲ့သည်။
သွီးတော် ...	Noun, Common, Singular Number, Feminine Gender, Nominative Case, Subject to the verb နှစ်သက်။
နှစ်သက် ...	Verb of Action, Transitive, Indicative Mood, Present Indefinite Tense, Third person, Singular Number, agreeing with its subject သွီးတော်။
ရာ ...	Adjectival Connective between the Adjective-clause သွီးတော်နှစ်သက် and သူ which the clause qualifies.
သူကို ...	Noun, Common, Singular Number, Masculine Gender, Dative Case, Indirect Object to the verb နှင်းလေ။

ထီးနန်း	...	Noun, Common, Singular Number, Neuter Gender, Accusative Case, Direct Object to the verb နှင်းလေ။
နှင်းလေ	...	Verb of Action, Transitive, Imperative Mood, Second Person, Plural Number, agreeing with its subject သင်တို့ understood.
ဟု	...	Subordinative Conjunction, denoting quotation.
မှာတော်မူခဲ့သည်	...	Verb of Action, Transitive, Indicative Mood, Honorific Form, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject အရှင်မင်းကြီး, and having for its Object the Noun-clause, မင်းသွီးနှစ်သက်ရာသူကို ထီးနန်းနှင်းလေ။
အတိုင်း	...	Subordinative Conjunction of Manner, denoting Conformity, joining the clauses အရှင်မင်းကြီးမှာတော်မူခဲ့သည် and (ကျွန်ုပ်တို့)... ထောက်ရှုမြင်ချင့်။
အလားအလာကို	...	Noun, Abstract (Verbal Noun), Singular Number, Neuter Gender, Accusative Case, Object to the verb ထောက်ရှုမြင်ချင့်။
ထောက်ရှုမြင်ချင့်	...	Verb of Action, Transitive, Subjunctive Mood, Present Indefinite Tense, First Person, Plural Number, agreeing with its subject ကျွန်ုပ်တို့ understood, and having for its Object the noun အလားအလာ။
မျှင်	...	Subordinative Conjunction of Condition, joining the clauses (ကျွန်ုပ်တို့).....ထောက်



		ရှုမြော်ချင့် and စစ်သူကြီးသည်.....အကျွမ်း ဝင်၏။
စစ်သူကြီးသည်	...	Noun, Common, Singular Number, Masculine Gender, Nominative Case, Subject to the verb အကျွမ်းဝင်၏။
မင်းသမီးနှင့်	...	Noun, Common, Singular Number, Feminine Gender, Instrumental Case.
လည်း	...	Adverb of Degree, modifying the verb အကျွမ်းဝင်၏။
အကျွမ်းဝင်၏	...	Verb of Action, Intransitive, Indicative Mood, Present Indefinite Tense, Third Person, Singular Number, agreeing with its subject စစ်သူကြီး။

(b) သီဝလိဒေဝီ မင်းသမီးသည်လည်း။ စစ်သူကြီးစသောသူတို့မှာ ကဲ့သို့ပင်။ ဘုရားလောင်းကိုလည်း ခုံစမ်းအံ့သောငှါမင်းချင်းတယောက်ကိုခေါ်၍။ အမောင်သင်သည် မင်းကြီးဆီသို့ယခုသွား၍။ ဤပြည်ကြီးရှင်သမီးတော်သီဝလိဒေဝီမင်းသမီးက။ အရှင်မင်းကြီးကိုခေါ်တော်မူသည်။ ယခုပင်အလှိုင်တဆောမင်းသမီးထံ ကြွတော်မူပါတော့ဟုလျှောက်ချေလျှောက်၏။ [Mahá Janaka, p. 51, par. 2.]

သီဝလိဒေဝီ	...	Noun, Proper, Singular Number, Feminine Gender, Nominative Case, Subject to the verbs ခေါ် and စေလိုက်၏။
မင်းသမီးသည်	...	Noun, Common, Singular Number, Feminine Gender, Nominative Case in apposition to the noun သီဝလိဒေဝီ။
လည်း	...	Adverb of Degree, modifying the verbs ခေါ် and စေလိုက်၏။

စစ်သူကြီး	...	Noun, Common, Singular Number, Masculine Gender, Nominative Case, Subject to the verb စ။
စ	...	Verb, Transitive, (used intransitively), Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject စစ်သူကြီး။
သော	...	Adjectival Connective between the Adjective-clause စစ်သူကြီးစ and သူတို့ which the clause qualifies.
သူတို့မှာ	...	Noun, Common, Plural Number, Masculine Gender, Locative Case.
ကဲ့သို့ <sup>1</sup>	...	Subordinative Conjunction of Manner, showing Comparison, joining the elliptical clause (သိဝလိဒေဝိသည်) စုံစမ်းသည် to the Gerundial Infinitive Phrase ဘုရားလောင်းကိုလည်း စုံစမ်းအံ့သောငှါ။
ပင်	...	Adverb of Degree, modifying ကဲ့သို့။
ဘုရားလောင်းကို	...	Noun Proper, Singular Number, Masculine Gender, Accusative Case, Object to the Gerundial Infinitive စုံစမ်းအံ့သောငှါ။
လည်း	...	Adverb of Degree, modifying စုံစမ်းအံ့သောငှါ။

<sup>1</sup> This cannot be parsed as a postposition on account of သူတို့ being in the Locative case. This part of the sentence is clearly elliptical—it should read in full, စစ်သူကြီးစသောသူတို့မှာ စုံစမ်းသကဲ့သို့ ပင်ဘုရားလောင်းကိုလည်း စုံစမ်းအံ့သောငှါ.....

စိုစင်းအံ့သောငှါ	...	Gerundial Infinitive from the verb စိုစင်း, having for its object ဘုရားလောင်း, and modifying ခေါ် and စေလိုက်။
မင်းချင်း—ကို	...	Noun, Common, Singular Number, Masculine Gender, Accusative Case, Object to the verbs ခေါ် and စေလိုက်၏။
တ	...	Adjective, Definite Numeral, qualifying the noun မင်းချင်း။
ယောက်	...	Generic affix, applied to rational beings.
ခေါ်	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject မင်းသွီး and having for its object မင်းချင်း။
၍	...	Cumulative Co-ordinative Conjunction, joining the clauses သိဝလိဒေဝီသည်.....မင်းချင်း တယောက်ကိုခေါ် and (သိဝလိဒေဝီ) စေလိုက် ၏။
အမောင်	...	Noun, Common, Second Person, Singular Number, Masculine Gender, Vocative Case.
သင်သည်	...	Pronoun, Personal, Second Person, Singular Number, Masculine Gender, Nominative Case, Subject to the verbs သွား and ယှောက်ချေ။
မင်းကြီး	...	Noun, Common, Singular Number, Masculine Gender, Genitive Case, defining the noun ဆီ။
ဆီထို့	...	Noun, Abstract, Singular Number, Neuter Gender, Accusative Case.



ယခု	...	Adverb of Time, modifying သွား။
သွား	...	Verb of Action, Intransitive, Imperative Mood, Second Person, Singular Number, agreeing with its subject သင်။
၍	...	Cumulative Co-ordinative Conjunction, joining the clauses သင်သည်.....သွား and (သင်).....ဈော့က်ချေ။
ဤ	...	Adjective, Pronominal Demonstrative, pointing out the noun ပြည်ကြီးရှင်။
ပြည်ကြီးရှင်	...	Noun, Common, Singular Number, Masculine Gender, Genitive Case, defining the noun သွီးတော်။
သွီးတော်	...	Noun, Common, Singular Number, Feminine Gender, Nominative Case in apposition to the noun သိဝလိဒေဝီ။
သိဝလိဒေဝီ	...	Noun, Proper, Singular Number, Feminine Gender, Nominative Case, Subject to the verb ခေါ်တော်မူသည်။
မင်းသွီးက	...	Noun, Common, Singular Number, Feminine Gender, Nominative Case in apposition to the noun သိဝလိဒေဝီ။
အရှင်မင်းကြီးကို	...	Noun, Common, used as a Pronoun, Second Person, Singular Number, Masculine Gender, Accusative Case, Object to the verb ခေါ်တော်မူသည်။
ခေါ်တော်မူသည်	...	Verb of Action, Transitive, Indicative Mood, Honorific Form, Present Indefinite

		Tense, Third Person, Singular Number, agreeing with its subject ဘိဝဏ္ဏဒေဝီ။
ယခု	...	Adverb of Time, modifying the verb ကြွ တော်မူပါတော့။
ပင်	...	Adverb of Degree, modifying ယခု။
အလျင်တဆော	...	Adverb of Manner, modifying ကြွတော်မူပါ တော့။
မင်းသို့	...	Noun, Common, Singular Number, Feminine Gender, Genitive Case, defining the noun ထံ။
ထံ	...	Noun, Abstract, Singular Number, Neuter Gender, Accusative Case, the postposition သို့ being understood.
ကြွတော်မူပါတော့	...	Verb of Action, Intransitive, Imperative Mood, Precative and Honorific, Second Person, Singular Number, agreeing with its subject အရှင်မင်းကြီး။
ဟု	...	Subordinative Conjunction, denoting quotation.
ကျောက်ချေ	...	Verb of Action, Transitive, Imperative Mood, Second Person, Singular Number, agreeing with its subject သင်, and having for its object the Noun-clause ဤပြည်ကြီးရှင်သို့ တော်က.....ကြွတော်မူပါတော့။
စေလိုက်၏	...	Verb of Action, Transitive, Indicative Mood, Past Indefinite Tense, Third Person, Singular Number, agreeing with its subject, ဘိဝဏ္ဏဒေဝီ, and having for its object မင်း ချင်း။

## PART III.

### ORIGIN AND STRUCTURE OF WORDS.

#### PRELIMINARY REMARKS.

415. All Burmese words may be divided, in relation to their origin and structure, into the following classes :—

(1) **Roots**, *i.e.* simple words of the language whose origin cannot be further traced; *as*, **ခွေး**, 'dog;' **ရေ**, 'water;' **သွား**, 'go.' These are also called *Radicals*.

(2). **Derived Words**, *i.e.* words formed from original roots (*a*) by adding prefixes and affixes; *as*, **သွား**, **သွားခြင်း**, (*b*) by changing the form of the root-words; *as*, **ကျ**, **ချ**

(3). **Compound Words**, *i.e.* words formed by joining two or more separate words together.

Burmese Compounds are of two kinds, namely,

(i) Those whose elements are related by some rule of syntax, such as **နေအိမ်**, 'dwelling-house;' **မီးအိမ်**, 'lamp' [*lit.* 'house of fire.'] They are known as **Syntactical Compounds**.

(ii) Those whose elements are simply placed side by side without being in any way connected by some syntactical rule; *as*, **သားသမီး**, 'son-daughter' [= 'children.'] This is the simplest method of compounds which are known as **Juxtapositional Compounds**.



All Burmese Compounds may be analysed primarily into two words, but any one of these may already be a compound word itself, so that the complete word is divisible into more than two separate words; thus in *ဆီမီးခွက်*, *ဆီမီး*, which is itself a compound composed of *ဆီ* 'oil,' and *မီး* 'fire,' *lit.* 'oil-fire' = 'lamp-light,' is combined with *ခွက်*, 'cup;' *ဆီမီးခွက်* is, therefore, made up of three words, the whole literally meaning, 'oil-fire cup' *i.e.* an open lamp consisting of a shallow cup which holds the oil and wick.

(4) **Words of Foreign Origin.**—These have come from the Páli, English, Portuguese, Chinese, Malay, the Indian and a few other languages, and have become naturalised by long usage. Of these, the Páli words, either in their original form or in modified form, constitute by far the greatest number. Many words that fall under this class are compounds formed by combining foreign words with words of purely Burmese origin. They are known as **Hybrids**.

## CHAPTER I.

### STRUCTURE OF NOUNS.

**416.** Nouns in the Burmese language are either (1) **Simple Roots**, (2) **Derivatives**, (3) **Compounds**, or (4) **Words of Foreign Origin**.

**417. Simple Noun-roots** are such words as **နေ**, 'sun;' **လ**, 'moon;' **ကြယ်**, 'star;' **ကျောက်**, 'rock;' **တော**, 'forest;' **တောင်**, 'mountain;' **မြေ**, 'earth;' **ညီ**, 'brother;' **လက်**, 'hand;' **ကြောင်**, 'cat;' **မြင်း**, 'horse;' &c.

**418. Derivatives.**—The only derived nouns are those formed from adjectival and verbal roots by the addition of **အ** or **ခြင်း**. They have been fully described under 'Abstract Nouns.' The affix **ခြင်း** comes from **အခြင်း**, 'an act or deed' and names the *quality, state* or *action* in the abstract.

Nouns are also formed from compound adjectives (par. 432) and compound verbs (par. 444) by the use of

(a) the prefix **အ** before each element; as,

**အရှည်အလျား**, 'length' from **ရှည်လျားသော**, 'long.'—*Compound Adjective*.

**အကြံအစည်**, 'design' from **ကြံစည်သည်**, 'to contrive,' 'to design'—*Compound Verb*.

(b) the affix **ခြင်း** after the second element; as,

**ဆိုးယုတ်ခြင်း**, 'condition of being vile, base,' from **ဆိုးယုတ်သော**, 'vile,' 'base.'—*Compound Adjective*.

ကြည့်ရှုခြင်း, 'act of looking attentively,' from ကြည့်ရှု  
သည်, 'to look attentively.'—*Compound Verb.*

## COMPOUND NOUNS.

### I. SYNTACTICAL COMPOUNDS.

419. These are exceedingly numerous, and it is not possible to do more here than to notice a few of them:—

(a) Noun and Noun.

(i) in which the first acts like an adjective qualifying the second:—

With အိမ်, 'house.'—ထား 'knife,' ထားအိမ်, 'scabbard;'  
မီး, 'fire,' 'light,' မီးအိမ်, 'lamp,' 'lantern.'

With စ, from အစ, 'a piece,' 'a bit,' 'a fragment.'—စက္ကူ,  
'paper,' စက္ကူစ, 'bit of paper.' It is combined with all nouns  
of material.

With ရှား, from အရှား, 'a chief,' 'a ruler.'—ထောင်, 'gaol,'  
ထောင်ရှား, 'gaoler.'

With ယံ, from အယံ, 'a time.'—ညည့် 'night,' ညည့်ယံ,  
'night-time.' This is only combined with nouns denoting time.

With ရည်, from အရည်, 'liquid,' 'juice.'—တုန်း, 'cocoanut,'  
တုန်းရည်, 'cocoanut-water;' ပွား 'bee,' ပွားရည်, 'honey.'

With ရထား, 'carriage.'—မီး 'fire,' မီးရထား, 'locomotive  
engine;' မြင်း, 'horse,' မြင်းရထား, 'horse-carriage.'

With ရှင်, from အရှင်, 'owner,' 'proprietor.'—မြင်း 'horse,'  
မြင်းရှင်, 'horse-owner;' ခြံ, 'debt,' ခြံရှင်, 'creditor.'



With ဝန်, 'one in charge of a department of Government.'—မြို့, 'town,' မြို့ဝန်, 'governor of a town'=[ 'magistrate' ]; အခွန် 'revenue,' အခွန်ဝန်, 'revenue officer.'

With သား, 'offspring.'—ရွာ 'village,' ရွာသား 'villager;' ပြည်, 'Prome,' ပြည်သား, 'native of Prome.' This word is combined with the names of towns or countries or with nouns implying places, to denote the inhabitants or natives of those places. သား is Masculine, so when particularising females in any of the compounds, the word သူ is used; as, ရွာသူ, ပြည်သူ။ သား is also combined with the names of the days of the week to imply that the person referred to is born on such and such a day; as, ဗုဒ္ဓဟူးသား, 'son of Wednesday.' The Feminine of သား in this case is သမီး 'daughter,' and not သူ။

With သား, from အသား, 'flesh,' 'the substance of a thing.'—ကြက်, 'fowl,' ကြက်သား, 'fowl-flesh;' သိုး, 'sheep,' သိုးသား, 'mutton;' ကျွန်း, 'teak,' ကျွန်းသား 'the substance of teak'=[ 'teak-wood.' ]

With သီး, from အသီး, 'fruit' or anything of that shape.—သရက်, mango, သရက်သီး 'mango-fruit;' လက်, 'hand,' လက်သီး, 'fist;' နှာ, 'nose,' နှာသီး, 'the tip of the nose.'

There are many other compounds that fall under this head, but the examples given are deemed sufficient. It will be seen that in most of these compounds the first element is in genitive relation to the second, the sign ၏ being suppressed.

(ii) in which the second, while qualified by the first, denotes the agent:—

With သမား, 'one skilled in some work,' 'an expert.'—လက်, 'hand,' လက်သမား, 'carpenter;' ဆေး, 'medicine,' ဆေးသမား, 'medicine expert' [= 'physician']; လွှသမား, 'sawyer.'

This word is also affixed to a verb preceded by its object which may be a simple or a compound noun; *as*, စက္ကူလုပ်သမား, 'paper-maker;' သားရေနယ်သမား, 'tanner;' ဆေးလိပ်လိပ်သမား 'cigar-roller or maker.'

With သည် from အသည်, 'one who owns or conducts a business.'—မုန့် 'cake,' 'bread,' မုန့်သည် 'cake-seller;' ဆီ, 'oil,' ဆီသည်, 'oil-man,' 'one who conducts the business of selling oil;' ခရီး 'journey,' ခရီးသည်, 'one who performs a journey' [= 'traveller.']

(b) A noun followed by a verb of which it is the object:—

(i) denoting agent or doer; *as*, လမ်း, 'road,' ပြ, 'to show,' လမ်းပြ, 'guide;' သိုး, 'sheep,' ထိန်း, 'to tend,' သိုးထိန်း, 'shepherd;' တက်မ, 'helm,' ကိုင်, 'to hold,' တက်မကိုင်, 'steersman.'

(ii) denoting instrument or article for use; *as*, ခါး, 'waist,' စည်း, 'to bind,' ခါးစည်း, 'waist-band,' 'belt;' ခြေ, 'foot,' နင်း, 'to tread on,' ခြေနင်း, 'shoe.'

(c) A noun followed by one or more adjectives converted into nouns with the formative အ which drops out in the combination; *as*, လူရူး, 'madman;' ဆင်ဖြူ, 'white-elephant,' ကျားနက်ကြီး, 'great-black-tiger,' &c. (*see* par. 71.) A few compounds are formed by prefixing an adjective directly to the noun; *as*, ကောင်းမှု, 'good-deed,' 'merit.'

(d) A noun preceded or followed by a verb forming the predicate of an Adjective-clause which defines it; *as*,

လာ 'to come,' သူ, 'person'=လာသူ, 'one who comes,' 'comer;' ဆေး, 'tobacco,' လိပ်, 'to roll'=ဆေးလိပ်, 'tobacco that has been rolled,' 'cigar;' ဆူ, 'person,' ခိုး, 'to steal'=သူခိုး or ခိုးသူ, 'one who steals,' 'thief;' သားရေ, 'hide' (compound noun), နယ်, 'to prepare' (by kneading, &c.)=သားရေနယ်, 'leather;' မြည်တမ်း, 'to cry aloud,' 'to lament,' အသံ, 'sound,' 'voice'=မြည်တမ်းသံ, 'sound-of-weeping,' 'lamentation.'

(e) A noun preceded by a verb which, having the force of a gerundial infinitive, qualifies it; *as*, နေ, 'to stay,' and အိမ်, 'house,'=နေအိမ်, 'dwelling-house;' ပစ်, 'to throw,' 'shoot,' and စင်, 'raised platform,' stage,' scaffold'=ပစ်စင် (sometimes written ပစ္စင်) 'barbacan;' ထွေ, 'to paddle,' and လောင်း, 'canoe'=ထွေလောင်း, 'paddling-canoe,' *i.e.* 'a canoe propelled by paddling;' ခတ်, 'to row,' and တက်, 'oar'=ခတ်တက်, 'oar to row with;' ထိုး, 'to thrust in,' and ဝါး 'bamboo'=ထိုးဝါး, 'a piece of bamboo used by boatmen to propel their boats with.'

(f) Noun, Verb or Adjective, and Noun; *as*, ဆေးကုဆရာ, 'physician;' ပျဉ်ထောင်အိမ်, 'plank-house;' ချောင်းဆိုးနာ, 'cough.'

(g) Noun, Verb, Noun, and Adjective; *as*, မို့ခိုသူငယ်, *lit.* 'milk-sucking-small-person' [= 'suckling']; မြင်းစီးသူရဲ, 'trooper;' အင်္ကျီလက်ရှည် 'long-sleeve-jacket.'

420. Syntactical Compounds are also formed by prefixing verbs to one of the following nouns:—



အမှု, အရာ, စရာ, အဘွယ်, အချိန်, အချက်, ပုံ, အဟန်, and နည်း။ The အ in အမှု, အရာ, အဘွယ်, အချိန်, အချက်, and အဟန် drops out as is usual in such combinations,

အမှု, 'business,' 'work,' 'case.'—စား, 'to eat,' စားမှု, 'business of eating,' 'eating-business;' ခိုး 'to steal,' ခိုးမှု 'thieving case,' 'case of theft.'

အရာ, 'place,' 'spot'—ရိုက်, 'to strike,' ရိုက်ရာ, 'stroke-spot;' အိပ် 'sleep,' အိပ်ရာ, 'sleeping-spot' [= 'bed.']

စရာ, from အလျှာ 'what is for.'—စား, 'to eat,' စားစရာ, 'what is for eating;' ပြော, 'to say,' ပြောစရာ, 'what is for saying.'

အဘွယ်, 'what is suitable,' 'what is fit for.'—စား 'to eat,' စားဘွယ်, 'what is good or fit to be eaten' [= 'comestibles.']

အချိန်, 'time.'—အိပ်, 'to sleep,' အိပ်ချိန်, 'sleeping-time;' သွား, 'to go,' သွားချိန်, 'going-time,' 'time of going.'

အချက်, 'subject,' 'item,' 'impression,' 'merit,' 'point.'—ပြော 'to speak,' ပြောချက်, 'subject of talk.'

ပုံ, 'form,' 'model,' 'mode.'—သွား, 'to go,' သွားပုံ, 'mode of going;' က, 'to dance,' ကပုံ, 'form or manner of dancing.'

အဟန်, 'appearance,' 'semblance.'—တမ်း, 'to seize,' တမ်းဟန်, *lit.* 'appearance of seizing' [= 'way of seizing.']

နည်း 'rule,' 'method,' 'way,' 'manner,' 'custom.'—လုပ် 'to do,' 'work,' လုပ်နည်း, 'rule of working;' ရေး, 'to write,' ရေးနည်း, 'way or method of writing.'

42I. Some Syntactical compounds are formed by connecting nouns denoting place or space with other nouns by means of ၏, the sign of the genitive which is generally omitted, as shown in the following examples:—

<i>Nouns denoting place.</i>	<i>Connected with other nouns.</i>	<i>Compounds formed.</i>
အပေါ်, အထက် 'upper part'	အိမ်၏အပေါ်—အထက် .....	အိမ်ပေါ်—ထက် 'house-top,' 'upstairs.'
အောက် 'under part'	သစ်ပင်၏အောက် .....	သစ်ပင်အောက် 'under-space- of-a-tree.'
အပ, အပြင် 'outside,' 'exterior'	အိမ်၏အပ—အပြင် .....	အိမ်ပ—ပြင် 'exterior-of-(a)- house.'
အထဲ, အတွင်း 'inside,' 'interior,' 'inner part or space'	အိမ်၏အထဲ—အတွင်း .....	အိမ်ထဲ—တွင်း 'interior-of-(a)- house.'
အနား, 'side,' 'border,' 'space near (a thing)'	မြို့၏အနား .....	မြို့နား 'border-of-(a)- town.'
အနီး, အနီးအပါး 'nearness,' 'near part'	မြို့၏အနီး—အနီးအပါး .....	မြို့နီး—အနီးအပါး 'near-part-of-(a)- town.'

အညာ 'upper part'	မြစ်၏အညာ .....	မြစ်ညာ 'upper-part-of- (a)-river.'
အကြေ 'lower part'	မြစ်၏ကြေ .....	မြစ်ကြေ 'lower-part-of- (a)-river.'
အရှေ့ 'front or forepart'	အိမ်၏အရှေ့ .....	အိမ်ရှေ့ 'front-of-(a)- house.'
အစဦး 'beginning,' 'commencement'	ကမ္ဘာ၏အစဦး .....	ကမ္ဘာစဦး 'beginning-of- (the)-world.'
ဦး 'forepart,' 'fore-end'	လှေ၏ဦး .....	လှေဦး 'prow-of-(a)- boat.'
နောက် 'rear'	အိမ်၏နောက် .....	အိမ်နောက် 'rear-of-(a)- house.'
အလယ် 'middle'	မြေ၏အလယ် .....	မြေလယ် 'middle-of-(the)- ground.'
ပတ်လည် 'circuit'	မြို့၏ပတ်လည် .....	မြို့ပတ်လည် 'surrounding- space-of-a-town.'
ဝန်းကျင်, ထက်ဝန်း ကျင် 'surroundings,' 'environs'	မြို့၏ဝန်းကျင်—ထက်ဝန်း ကျင် .....	မြို့ဝန်းကျင်—ထက် ဝန်းကျင်, environs-of-(a)- town.



## II. JUXTAPOSITIONAL COMPOUNDS.

422. These are the following:—

(i) A noun simply added to another; *as*, တမိ or မိဘ, 'father-mother' [= 'parents']; သားသမီး, 'son-daughter' [= 'children']; အဆွေခင်ပွန်း, 'friend.'

(ii) A noun preceded by a simple noun which defines it; *as*, ငွေဇလား, 'silver-bowl;' မိုးဗိုးရေ, 'rain-water;' ဟင်းအိုး, 'curry-pot;' ကျွန်းပင်, 'teak-tree;' ဘယောင်းတိုင်, 'candle;' အိုးမိုး, 'pot-kiln.'

(iii) A noun preceded by a compound noun which defines it; *as*, ဘယောင်းတိုင်ခုံ, 'candle-stick;' ဆီမီးတိုင်, 'torch;' သံကြိုးစာ, 'telegram;' ရေအိုးစင်, 'water-pot-stand.'

(iv) A noun followed by a noun which defines it; *as*, သားယောက်ျား, 'male-child.'

423. Under Juxtapositional compounds may be included compounds formed by uniting nouns with the nouns အကလေး and အမ။

အကလေး means 'child,' 'infant,' and is combined with the names of living beings (rational or irrational) either to form corresponding diminutives, or to express the young of such living beings; *as*, လူကလေး, 'boy;' မိန်းကလေး, 'girl;' မြင်းကလေး, 'colt.' It is also combined with the names of inanimate objects to express diminution; *as*, သစ်ပင်ကလေး, *lit.* 'infant-tree' [= 'young tree,' 'sapling']; မြစ်ကလေး, 'rivulet.' It is also used as a diminutive ending to most of the syntactical compounds; *as*, နွားထိန်းကလေး, မြေနင်းကလေး, လူ

လှကလေး, မြင်းကြွေကလေး။ The adjective ငယ် is often used instead of ကလေး to convey the same idea, but it forms syntactical compounds; as, မြစ်ငယ် 'small-river,' 'brook;' သူငယ်, *lit.* 'small-person' [= 'child']. The opposite idea of ကလေး or ငယ် is ကြီး။

အမ signifies 'mother,' 'female,' and is combined with nouns to form compounds denoting the *chief* or *principal* among many of a like kind; as, လမ်း, 'road,' လမ်းမ, *lit.* 'mother-road' [= 'main-road']; တက်, 'oar,' တက်မ, 'chief or principal oar, i.e. 'rudder,' 'helm.'

Note that the အ in အကလေး and အမ drops out as is usual in such combinations. When အကလေး is used by itself it is commonly shortened to ကလေး။

424. Some compound nouns which fall under this head are formed by reduplicating nouns of one syllable and prefixing အ; thus ပြည် becomes အပြည်ပြည်။ In the case of nouns of two syllables, the first of which is a syllabic အ, the အ is not repeated in the second number of the reduplication; thus, အရပ် becomes အရပ်ရပ်။ These compounds imply *generality* or *universality*. Some proper nouns, such as ဦးကျေးညို, မင်းလှ, ရန်ကင်းတာင် are, strictly speaking, compounds, but since they are not general and significant names, their composition need not be considered.

425. **Nouns of Foreign Origin.**—Under this class are included

#### A.—NOUNS OF PALI ORIGIN.

#### B.—NOUNS FROM ENGLISH AND OTHER FOREIGN SOURCES.

**A.—NOUNS OF PALI ORIGIN:—**

**426.** These are the nouns which were incorporated into the Burmese language on the adoption of the Páli as the classical language of the country. It is not possible to give here a complete list of them, as they form a numerous class, consisting as they do of terms used in religion, metaphysics, medicine, botany, astronomy, &c. A few examples of the best known must suffice:—

**(a) In original form.**

အဝတိ, 'wrong course,' 'unfaithfulness;' အဓမ္မ, 'violent injury;' ဥတု, 'season,' 'time,' 'season of the year;' ဥပဒေ or ဥပဒေသ, 'rule,' 'direction,' 'instruction,' (now used to mean also the laws or enactments of a civil government); ကန္တာရ, 'forest,' 'wilderness,' 'desert (of wood or sand);' ကရုဏာ, 'compassion,' 'mercy;' စာဝ, 'conduct,' 'deed;' ပညာ, 'wisdom;' လက္ခဏာ, 'mark,' 'sign,' 'token,' 'indication.'

**(b) In modified or Burmanized form.**

အခင်း from ကဏ္ဍ, 'section, part, chapter (of a book).'  
အဓိပ္ပါယ် from အဓိပ္ပါယ, 'meaning' 'import;' အန္တရာယ် from အန္တရာယ, 'hindrance,' 'accident,' 'danger;' ဥဒါဟရဏ် from ဥဒါဟရဏ, 'example,' 'illustration,' 'instance;' မိတ် from မိတ္တံ, 'heart,' 'mind;' ဇနုဉ် from ဇနုပဒ, 'hamlet,' 'village;' သဏ္ဌာန် from သဏ္ဌာန, 'shape,' 'form.'

**427.** There are many compound nouns in the language formed by combining Burmese words with those of Páli origin. Some of the Burmese words so combined, are synonymous (or nearly so) with the Páli elements, and are pleonastically added for elegance or expressiveness. Others are



unrelated in meaning, and form a new idea. All such compounds are **Hybrids** of which the following are a few examples:—

(a) **Hybrids of which the Burmese elements are used pleonastically.**

<i>Páli</i>		<i>Burmese</i>		
သာရ	+	အနှစ်	=	အနှစ်သာရ
'substance,' 'essence,' 'pith;'		'substance;'		'substance.'
စိတ်	+	နှလုံး	=	စိတ်နှလုံး
'mind,' 'heart;'		'mind,' 'heart;'		'mind.'
မေတ္တာ	+	ချစ်ခြင်း	=	ချစ်ခြင်းမေတ္တာ
'love;'		'love;'		'love,' 'affection.'
သဏ္ဌာန်	+	ပုံ	=	ပုံသဏ္ဌာန်
'shape,' 'form;'		'form;'		'form.'

(b) **Hybrids of which the elements are unrelated in meaning.**

<i>Páli</i>		<i>Burmese</i>		
အဓမ္မ	+	အမှု	=	အဓမ္မအမှု
'violent injury;'		'case;'		'case of violent injury.'
ဥပုသ်	+	နေ့	=	ဥပုသ်နေ့
'sabbath;'		'day;'		'sabbath-day.'
ရောဂါ	+	အဖျား	=	အဖျားရောဂါ
'disease;'		'fever;'		'fever-disease.'
ဗေဒ	+	ဆရာ	=	ဗေဒဆရာ
'astronomy;'		'teacher;'		'astrologer' (now used in the sense of 'fortune-teller.')

## B.—NOUNS FROM ENGLISH AND OTHER FOREIGN SOURCES:—

### (i) English Nouns:—

428. On the occupation of the country by the British, a number of English terms, especially those used in law courts and Government offices, have been introduced into the language. The following are some of them:—

ဝါရန်, 'warrant;' သမ္မန်, 'summons;' နံပါတ်, 'number;' ဂရန်, 'grant;' ဒိစတြိတ်, 'district;' ပုလိပ်, 'police;' အင်စပိတ်တော်, 'inspector;' ဆာကြူလာ, 'circular.' These are mere transliterations of the English words some of which have almost lost their identity owing to the difficulty in correctly rendering English sounds in Burmese characters. ရက်ဂယူလေရှန် would hardly be taken for 'regulation.'

### (ii) Nouns from other foreign sources:—

429. ကူလီ, 'coolie;' ကရာနီ, 'clerk;' ပတ္တာ, 'Government permit;' ဒင်္ဂါး, 'coin;' ကိုက်, 'yard,' 'yard-measure;' ပြာတာ, 'peon;' ဂါဂရာ, 'females gown.'—[*Indian.*] ဖရင်ဂျီ,<sup>1</sup> 'feringhee.'—[*Portuguese.*] သာဂျ, 'sago.'—[*Malay.*] သမ္ပန်, 'sampan.'—[*Chinese.*] ဟတ်, 'waterfall.'—[*Shan.*]

<sup>1</sup> This word is now used to designate a Roman Catholic.

## CHAPTER II.

### STRUCTURE OF ADJECTIVES.

**430.** Burmese Adjectives are either (1) **Simple Roots**, (2) **Compounds**, or (3) **words of Páli origin**.

**431. Simple Adjective-roots.**—These include all adjective-roots which express quality or quantity, as well as the Pronominal Adjectives; *as*, ကောင်း, 'good;' ဆိုး, 'bad;' ရှည်, 'long;' မြင့်, 'high;' မည်း, 'black;' များ, 'many,' 'much;' တစ်, 'one,' နှစ်, 'two;' ငါး 'five;' ဤ, 'this;' ထို, 'that,' အဘယ်, မည်, 'what?' 'which?' &c.

**432. Compound Adjectives.**—These are of three kinds:—

(i) Those made of two adjective-roots which have a similar meaning; *as*, သေး, 'small,' 'slender,' and နှုတ်, 'small,' 'fine'=သေးနှုတ်, 'tiny,' 'minute;' နီ, 'red,' and ရဲ, 'of a bright red colour'=နီရဲ, 'very red;' မာ, 'hard,' and ကျော, 'very hard,' tough'=မာကျော, 'extremely hard;' မည်း, 'black,' and နက်, 'black,' 'dark'=မည်းနက်, 'dark,' 'black.'

(ii) Those made up of two adjective-roots which are unrelated in meaning; *as*, ကြီး 'large,' and မြင့်, 'high'=ကြီးမြင့်, 'great,' 'eminent;' ဖြူ, 'white,' and စင်, 'clear,' 'pure'=ဖြူစင်, 'spotlessly clean,' ဖြောင့်, 'straight,' and မတ်, 'upright,' 'erect'=ဖြောင့်မတ်, 'honest;' လှ, 'handsome,' and ဝ, shining, 'lustrous'=လှဝ, 'brilliantly handsome.'



(iii) Those consisting of two elements the first of which is an adjective-root, and the second a meaningless particle; *as*, လျှောက်ပတ်, 'fit,' 'comely,' 'decent;' မာချာ, 'well,' 'healthy;' စင်ကြယ်, 'clean.'

433. There is a class of compound words which are used as adjectives, and which, from being made up of nouns and adjectives or verbs, may be appropriately placed along with the Compound Adjectives. Their formation will be understood from the following examples:—

စုံဘွယ်, from စုံ, 'to be astonished,' and ဘွယ်, 'what is fit for,' - စုံဘွယ်သောသတင်း, 'wonderful news;' စိတ်ကောင်း, from စိတ်, 'heart' 'mind,' and ကောင်း, 'good,'—စိတ်ကောင်းသောမိန်းမ, 'good-natured woman;' ပညာရှိ, from ပညာ 'wisdom,' and ရှိ, 'have,'—ပညာရှိသောသူငယ်, 'wise child;' အရုပ်ဆိုး, from အရုပ်, 'appearance,' and ဆိုး 'bad,'—အရုပ်ဆိုးသော မိန်းမ, 'ugly woman.'

ပညာရှိသော is really an adjective-clause, the word ပညာ being the complement of ရှိ and forming together with it a complex predicate signifying 'is wise;' so that ပညာရှိသောသူငယ်, means '(a) child who is wise' [or 'who has wisdom']. But as the Burmese have no single word corresponding to the English 'wise,' ပညာရှိသော is used for it, and may, therefore, be treated as a Compound Adjective.

434. **Adjectives of Páli Origin.**—These adjectives, most of which are to be found in their original form, are by no means so numerous as nouns. They are simply prefixed to the nouns they qualify. A few examples of those in common use are here given:—

အနန္တ, 'endless,' 'eternal,' 'infinite;' ထာဝရ, 'permanent,' 'stable,' 'fixed,' 'unchanging;' မဟာ, 'great,' 'chief.'

Among these are the ordinal numbers, ပဉ္စမ, ဒုတိယ, •  
တတိယ, &c.

There are a few instances where Páli adjectives are Burmanized; *as*, သပ္ပိယသော from သပ္ပိယ, 'desirable,' 'beneficial;' ကနိသော, from ကာဏ, 'blind.'

A few compounds such as ဗိတိကောဏသော, ပညာရှိသော (par. 433) are hybrids made up of words of Páli origin and Burmese adjectives or verbs used adjectively.

### CHAPTER III.

#### STRUCTURE OF PRONOUNS.

435. Personal Pronouns are either (1) **Simple Roots**, or (2) **Compound Words**.

436. The Pronouns which may be regarded as Simple roots are ငါ, နင်, သင်, မင်း, ညည်း and ကွယ်။

437. The **Compound Pronouns** are ကျွန်ုပ်, ကျွန်တော်, ကျွန်တော်မျိုး, တပည့်တော်, ကိုယ်တော်, and ကိုယ်တော်အရှင်။ These are all *Syntactical compounds*.

ကျွန်ုပ် is a shortened form of the compound ကျွန်နု။ ကျွန် means a 'slave,' and နု 'little,' 'insignificant' 'mean,' 'paltry.' ကျွန်ုပ် is often further shortened to ကျုပ်, especially in conversation. The feminine form ကျွန်မ is made up of ကျွန် and မ the sign of the feminine gender. ကျွန်တော် is composed of ကျွန် and တော် the Honorific affix, and means 'royal slave;' hence 'the slave of a high personage.' ကျွန်တော် and မျိုး form ကျွန်တော်မျိုး, '(a) 'slave belonging to a family or race of royal slaves.' ကျွန်တော်မ and ကျွန်တော်မျိုးမ are the feminine forms.

တပည့်တော် is made up of တပည့်, 'disciple,' 'pupil,' and တော်, and means 'royal disciple;' hence 'the disciple of an eminent teacher.' တပည့်တော်မ is the feminine of တပည့်တော်။

The word ကိုယ်တော် is composed of ကိုယ်, 'body' [= 'self'] and တော်။ Its literal meaning is, therefore, 'royal



self.' ကိုယ်တော်မြတ် (ကိုယ် + တော် + မြတ်,) means 'excellent royal self' [= 'Your Highness,' 'Your Excellency,' 'Your Reverence.'] ကိုယ်တော်အရှင် = ကိုယ် + တော် + အရှင်။ The last word အရှင် means 'lord,' 'master;' hence the compound means 'royal (or eminent) self and lord' [= 'Your Lordship.'] ကိုယ်တော်အရှင်မြတ် = ကိုယ် + တော် + အရှင် + မြတ်, 'Your excellent Lordship.'

The word အရှင် which is of the same signification as သခင်, 'master,' is often written အသျှင် when used of a monarch.

အရှင်ဘုရား and အရှင်မမြတ်ဘုရား are formed by combining အရှင်, ဘုရား and မြတ်, and have the combined meaning of the elements. The origin of the word ဘုရား whose commonly accepted primary meaning is 'object of worship,' is difficult to trace. Probably it comes from the Páli ဘုရိ, 'abundant.' It is the usual term of compellation by which the Burmese address superiors, and implies any object of reverence or respect.

ခင်ဘွား is the corrupted form of သခင်ဘုရား, 'master,' 'lord.' The word, as used at the present day, has lost its original meaning, being chiefly applied by men as a title of deference or respect to any man or woman of position in the same way as ရှင် is used by women; *as*, သွားပါမည်ခင်ဘွား, '(I) will go, Sir (or Madam.)' It is also used colloquially as a pronoun by men to one another; *as*, ခင်ဘွားတယ်ကလာသလဲ, 'where do *you* come from?' ခင်ဘွားသည်လိုမပြောနှင့်, 'don't *you* speak in this way.'

တကာ is the contracted form of the Páli ဒါယကာ, meaning 'giver,' 'benefactor.'

438. The composition of the other pronouns is easily traceable, and needs no explanation.

## CHAPTER IV.

### STRUCTURE OF VERBS.

439. Verbs in the Burmese language are either (1) **Simple Roots**, (2) **Derived Transitive Verbs**, (3) **Compound Verbs**, (4) **Adjectival Verbs**, or (5) **Páli Verbs**.

440. **Simple Verbal Roots.**—All the verbs which are used in their simple form, without being in any way combined with another word fall under this head: **ပြေး** 'run,' **သွား**, 'go;' **ခိုး**, 'steal;' **ရိုက်**, 'beat;' **ထိုင်**, 'sit;' **ကူး**, 'cross over;' &c.

441. **Derived Transitive Verbs.**—These have already been noticed in par. 246. The rule for their formation is simply to aspirate the initial consonant of the Intransitive Verbs (of State) from which they are derived, without making any other changes in their spelling; but there are two verbs which form exceptions to this rule. The symbol of the consonant **ရ** in the Intransitive, instead of being retained in the Transitive, is changed to that of **လ**; e.g.

<b>ကြောက်</b> , 'to be afraid,'	<b>ချောက်</b> , 'to frighten.'
<b>ကြွေ</b> , 'to be crushed,'	<b>ချေ</b> , 'to crush,' 'pulverise,'
'pulverised,'	

No good reason can be assigned for this deviation from the general rule, except that it has the sanction of usage. In Arakan, however, the original mode of spelling is still followed.

**442. Compound Verbs.**—These are such as are made up of two words, and are either **Syntactical** or **Juxtapositional**.

### I. SYNTACTICAL COMPOUNDS.

**443.** The compounds of this class are those formed by the union of a noun (simple or compound) and a verb (or an adjective used as a verb), the elements being in **subjective, objective, complementary** or **some other syntactical relation** to each other, with the necessary words or particles indicating that relation suppressed. They are of two kinds, namely:—

(a) **Perfect**, *i.e.* compounds where the meaning is different from that of the elements themselves.

(b) **Pseudo**, *i.e.* compounds, the meaning of which is identical with that of the elements.

#### (a) Perfect Compounds:—

နား, 'ear' + ထောင်, 'to erect' = နားထောင်သည်, 'to listen,' 'to hearken.'

ကျောက်, 'small pox' + ထိုး, 'to thrust,' 'to operate on' = ကျောက်ထိုးသည်, 'to inoculate (a person) with small pox,' 'to vaccinate.'

နှုတ်, 'mouth' + ဆက်, 'to connect,' 'join' = နှုတ်ဆက်သည်, 'to salute,' 'to make mutual inquiries of civility.'

ဝမ်း, 'belly,' 'abdomen' + မြှောက်, 'to be raised,' 'elevated' = ဝမ်းမြှောက်သည်, 'to be glad,' 'to rejoice.'

နှာ, 'nose' + ခေး, 'to be sticky' = နှာခေးသည်, 'to have a cold.'



ရှောင်း, 'the wind passage,' 'trachea'+ဆိုး, 'bad'=ရှောင်းဆိုးသည်, 'to cough,' 'to have a cough.'

It will be seen that most of these compounds are figures of speech; as, ဝမ်းမြောက်သည်။

(b) Pseudo-Compounds:—

ဆေး, 'paint,' 'pigment'+ချယ်, 'to variegate'=ဆေးချယ်သည်, 'to paint.'

မြေ, 'earth,' 'land'+တိုင်း, 'to measure'=မြေတိုင်းသည်, 'to measure land,' 'to survey land.'

ခရီး, 'journey'+သွား, 'to go'=ခရီးသွားသည်, 'to go a journey,' 'to journey.'

မီး, 'fire,' 'light'+ထွန်း, 'to illuminate'=မီးထွန်းသည်, 'to give light to (as a candle),' 'to light.'

ရေ, 'water'+ယို, 'to leak'=ရေယိုသည်, 'to leak.'

ဆီ, 'oil'+လူး, 'to smear,' 'anoint'=ဆီလူးသည်, 'to smear with oil,' 'to oil.'

ရင်, 'chest'+ကျပ်, 'tight'=ရင်ကျပ်သည်, 'to have a tightness in the chest.'

These compounds are probably due to the natural tendency of all languages to disregard the necessary relational particles or words in all expressions that are of frequent occurrence; thus, ဆေးချယ်သည် is really ဆေးနှင့်ချယ်သည် 'to variegate with paint,' where ဆေး is in the Instrumental case.

## II. JUXTAPOSITIONAL COMPOUNDS.

444. Compound verbs of this class are of four kinds:—

(i) Those whose elements are synonymous or nearly so. A few examples are given below:—

ထိတ်သည် + လန့်သည် = ထိတ်လန့်သည်, 'to be startled,' 'to be frightened.'

ရိုက်သည် + ရှက်သည် = ရိုက်ရှက်သည်, 'to beat,' 'thrash.'

ကြည့်သည် + ရှုသည် = ကြည့်ရှုသည်, 'to look at attentively,' 'to look after.'

ဆင်းသည် + သက်သည် = ဆင်းသက်သည်, 'to descend.'

ထွန်းသည် + တောက်သည် = ထွန်းတောက်သည်, 'to shine,' 'to emit light.'

ပေါင်းသည် + စည်းသည် = ပေါင်းစည်းသည်, 'to unite,' 'to bind together.'

ပို့သည် + ဆောင်သည် = ပို့ဆောင်သည်, 'to convey.'

(ii) Those whose elements, though not exactly of the same meaning, are closely allied to each other; *as*,

လုပ်သည်, 'do,' 'perform' + ကိုင်သည်, 'hold,' 'handle' = လုပ်ကိုင်သည်, 'to work,' 'to do,' 'to make.'

စောင့်သည်, 'watch' + ထိန်းသည်, 'take care of,' 'tend' = စောင့်ထိန်းသည်, 'to watch over,' 'protect,' 'to observe,' 'keep.'

တူးသည်, 'dig'+ဆွသည်, 'scratch up,' 'stir up'=တူးဆွသည်, 'to dig about.'

စိုက်သည်, 'set (as a tree)'+ပျိုးသည်, 'plant (as seeds or plants)'=စိုက်ပျိုးသည်, 'to set seeds or plants.'

ချက်သည်, 'cook'+မြှတ်သည်, 'boil'=ချက်မြှတ်သည်, 'to cook.' ['to prepare food by cooking and boiling.']

ခွဲသည်, 'divide'+ဝေသည်, 'distribute'=ခွဲဝေသည်, 'to divide and distribute.'

(iii) Those whose elements are in no way connected in meaning:—

စွန့်သည်, 'abandon,' 'part with'+ကြသည်, 'scatter'=စွန့်ကြသည်, 'to give away in charity,' 'to give alms.'

ရောင်းသည်, 'sell'+ဝယ်သည်, 'buy'=ရောင်းဝယ်သည်, 'to trade.'

ထိသည်, 'touch,' 'come in contact,' 'hit'+ရှသည်, 'wound (as a slight cut or scratch)'=ထိရှသည်, 'to wound slightly.'

ဆင့်, 'place one upon another'+ဆို, 'speak,' 'say'=ဆင့်ဆိုသည်, 'to repeat (an order).'

(iv) Those consisting of two elements the first of which is a verb or an adjective used as a verb, and the second a word whose meaning is obscure; as,

ကြံ့သည်, 'to contrive,' 'to plan.'

မြူးတူးသည်, 'to exult in,' 'to delight in.'



ပျက်စီးသည်, 'to perish.'

ပျင်းရိသည်, 'to be lazy,' 'indolent.'

ရွှင်ပူသည်, 'to be joyful.'

**445. Adjectival Verbs.**—These are simple or compound adjectives used as verbs. Their use has already been explained in the chapter on 'Adjectives.'

**446. Páli Verbs.**—The verbs under this head are not so numerous as the nouns of Páli origin. The majority of them are **Hybrid Compounds** formed by uniting original or Burmanized Páli nouns with Burmese verbs. The following are a few examples:—

*Original Páli Nouns.*

*Burmese Verbs.*

သတိ, 'attention,'  
'heed'

+ပြုသည်, 'do' = သတိပြုသည်, 'to heed.'

အာမ, 'affirmation,'  
'yes'

+ခံသည်, 'bear' = အာမခံသည်, 'to agree to.'

ဂတိ, 'promise'

+ထားသည်, 'put,' 'keep' = ဂတိထားသည်, 'to promise.'

*Burmanized Páli Nouns.*

*Burmese Verbs.*

ဒဏ် from ဒဏ္ဍ 'punish-  
ment,' 'penalty.'

+လေးသည်, 'give,' ထားသည်, 'put' = ဒဏ်လေးသည်, 'to punish,' ဒဏ်ထားသည်, 'impose a penalty.'

စိတ် from စိတ္တ 'the  
mind'

+ပျက်သည်, 'to perish,' 'be ruined' = စိတ်ပျက်သည်, 'to be discouraged.'

သတင်း from သဘာယ် 'a+ခံသည်' 'to hold,' 'to convene' festival,' 'an assembly,' =သတင်းခံသည်, 'to hold a festival,' 'to convene an assembly.'

447. There are a few instances in which original Páli nouns are made use of as verbs by simply affixing an assertive affix; as သဒ္ဓါ, 'faith'=သဒ္ဓါသည်, 'to believe,' 'have faith.'

448. Instances are also found where Burmese verbs are merely Burmanized forms of Páli verbs; as, ပညတ်သည် from ပညတ္တိ, 'to name,' 'declare,' 'promulgate;' ပူဇော်သည် from ပူဇေတိ, 'to honour with,' 'to present,' 'to make a religious offering.'

## CHAPTER V.

### STRUCTURE OF ADVERBS.

449. Burmese Adverbs are either (1) **Simple Roots**, (2) **Derivatives** or (3) **Compounds**.

450. **Simple Roots**.—These are the original roots of the language consisting of a few monosyllables, such as သေး, 'still;' မ, 'not;' ရှိ, 'merely;' သာ, 'only;' ခုည်း, 'only;' ဝင်, 'even.'

451. **Derivatives**.—Most of these are formed from adjectives and verbs, and a few from nouns as exemplified below:—

(i) By affixing စွာ to adjectives, simple or compound; as, မြန်စွာ, 'quickly;' နှေးစွာ, 'slowly;' ကောင်းစွာ, 'well;' ဝေးစွာ, 'remotely.' In the case of compound adjectives this affix is added to the last element; as, ကောင်းမွန်စွာ, 'well;' လျင်မြန်စွာ, 'swiftly;' ချောမွတ်စွာ, 'smoothly;' စင်ကြယ်စွာ, 'clearly.'

This affix is equivalent in most cases to the English 'ly,' and forms adverbs of manner. An adverb formed in this way, may be reconverted into an adjective with an intensified force, by affixing the connective သော; as, မြတ်စွာသောဘုရား, 'most excellent God;' ဝေးစွာသောအရပ် '(a) very distant place.' The adjective-connective is sometimes omitted as in မြတ်စွာဘုရား။ စွာ when used in this connexion, resolves itself into an intensifying particle expressing the *Superlative of Eminence*. (par. 173). Sometimes စွာ itself is used as an adverb as in ယခုငါ့စိတ်သည်ချမ်းသာစွာ၏, 'now my mind is *very* peaceful.'



An adverb formed with စွာ may be sometimes used without the စွာ being expressed, as in အမိတ္တိယံထင်ရှားမရှိ = အမိတ္တိယံထင်ရှားစွာမရှိ။

(ii) By prefixing အ to a simple adjective or verb, or to each element of a compound adjective or verb; as, အလွန်, 'very,' 'exceedingly,' from လွန်, 'to exceed;' အမြန်, 'quickly,' 'expeditiously,' from မြန်, 'quick;' အမှန်, 'truthfully,' 'really,' from မှန်, 'true,' 'real;' အလျင်အမြန်, 'quickly;' အကောင်းအမွန်, 'excellently;' အသီးအခြား, 'distinctly,' 'separately;' အလိုအလျောက်, 'voluntarily.'

These are abstract (verbal) nouns, used adverbially in the way shown in par. 307, and are really phrases with a postposition suppressed; thus, အလွန်, 'excess' = အလွန်ဖြင့်, 'by excess' = 'exceedingly.'

(iii) By prefixing တ to a simple adjective or verb; as, တစောင်း, 'sideways,' 'aslant,' from စောင်း, 'to incline,' 'lean to one side.'

(iv) By reduplicating

(a) a simple adjective; as, ကောင်းကောင်း, 'well;' နှေးနှေး, 'slowly.'

(b) both elements of a compound adjective; as, သာသာယာယာ, 'pleasantly,' from သာယာ, 'pleasant;' ပြောပြောပျောင်းပျောင်း, 'tenderly,' 'pliantly,' from ပြောပျောင်း, 'tender.'

These are used more or less colloquially.

(v) By prefixing အ or တ to the first or both members of a reduplicated adjectival or verbal root; as, အထူးထူး, 'di-

versely,' 'singularly,' from ထူး 'diverse,' 'singular;' တလည်လည်, 'round and round,' from လည်, 'to revolve;' တလဲလဲ, 'by turns,' from လဲ, 'to change;' အသီးသီး or အသီးအသီး, 'separately,' 'severally,' from သီး, 'to be separate;' တပြောပြော, 'incessantly talking,' ပြော, 'to talk.'

When the word is a compound, အ or တ is prefixed to each element; *as*, အထူးထူး အဆန်းဆန်း, 'extraordinarily,' from ထူးဆန်း, 'extraordinary,' 'novel;' တပေပေတတေ, 'dirty,' 'vilely,' from ပေတေ, 'dirty,' 'vile.'

The adverbs containing တ imply the continued repetition or recurrence of an action.

(vi) By affixing အ to the first, and တ to the second element of compound adjectives or verbs; *as*, အဆောတဆွင် or အဆွင်တဆော, 'hastily;' အမြတ်တနိုး, 'lovingly,' 'fondly;'

(vii) By reduplicating a verbal root, and prefixing မ to the first member, and တ to the second; *as*, မမြင်တမြင်, '(in a manner) almost seeing;' မမှီတမှီ, '(in a manner) almost reaching.'

(viii) By prefixing က or ပ to each member of a compound adjective or verb; *as*, ကယောက်ယက်, 'in a disorderly way;' from ယောက်ယက်, 'to be disorderly;' ကရော်ကရည်, 'tauntingly,' from ရော်ရည်, 'to taunt;' ပရုန်းပရင်း, 'tumultuously,' from ရုန်းရင်း, 'to be tumultuous.'

Burmese adverbs are also formed

(i) by reduplicating a verbal noun formed with အ or

a common noun beginning with **အ** which is omitted in the second member; *as*, **အလိုလို**, 'of one's own accord,' from **အလို** 'wish;' **အကြိမ်ကြိမ်**, 'often,' from **အကြိမ်**, 'a time,' 'turn;' **အသောင်းသောင်း**, 'by thousands,' from **အသောင်း**, 'a thousand.'

(ii) by reduplicating a common noun and prefixing **အ** to the first member; *as*, **အနည်းနည်း**, '(in) various ways,' from **နည်း**, 'way,' 'method,' 'mode.'

(iii) by affixing the Augmentative Verbal affix **တည်း** (par. 357, (5)) to a verbal noun formed with **အ** which is changed to **တ** in the combination; *as*, **တညီတည်း**, 'all together,' from **အညီ**, 'evenness.'

452. In the preceding paragraphs we have seen that verbs enter very freely into the composition of adverbs. Besides those already exemplified there are many other ways of using verbs adverbially, for which, however, no precise rules can be laid down. Thus, the verb **မဲ့**, with or without **တ** prefixed to it, is used adverbially in combination with a noun; *as*, **အမှတ်မဲ့** or **အမှတ်တမဲ့**, 'unconcernedly,' 'unexpectedly,' 'inadvertently;' **အချိန်မဲ့**, 'unseasonably,' **သစ္စာမဲ့**, 'untruthfully.'

This verb has an inherent negative signification equivalent to that of **မရှိ**, and means, therefore, 'to lack,' 'to be without,' 'not to be or exist.' Like **မရှိ**, it is a verb of incomplete predication, and requires a subjective complement. Its use as a predicate verb is seen in such a sentence as **ထိုသူပညာမဲ့သည်** = **ပညာမရှိ**, 'that person *has no* wisdom' or 'that person *is without* wisdom.' When **မဲ့** is used adverbially as shown above, it is taken only in its negative sense, (its predicative force being dropped), and has the meaning of 'un,' ('not,') or 'less'



(‘without’) in English. The noun prefixed to it, which would otherwise be its complement, forms with it an adverbial phrase.

Other examples of this adverbial use of verbs are ခောက်ထိုးမိုးချော်, ‘upside down,’ ‘topsy-turvy;’ အမှီးတရ ‘authoritatively;’ အမှတ်တရ ‘carefully,’ ‘mindfully;’ ပြောမိပြောရာ, ‘speaking-at-random.’

**453. Compound Adverbs.**—These are principally phrase-compounds formed by joining different words and particles. The Adverbs of Place, some of the Adverbs of Time, Manner, Cause, and the Interrogative Adverbs are all phrases made up of nouns or pronominals and case-postpositions.

These and the other phrase-compounds shown in the list given in Chapter VI can be readily analysed into their component parts, and need no further discussion here.

**454.** Besides the adverbs the structure of which has been explained above, there are many other adverbs and adverbial phrases which, owing to their anomalous construction, cannot be easily brought under any rule. Of these, some are colloquial expressions, and others are imitative of some sound. The following are a few illustrative examples:—

ယိတီးယားတား, ‘waveringly;’ တောက်တီးတောက်တက်, ‘incoherently;’ အားခနဲ, ‘all at once;’ နော့နိုးနော့နိုး, ‘in a weak, tottering manner;’ ခနော့ခနဲ, ‘totteringly;’ ချင်ချင်, ‘jinglingly;’ မိုင်းခနဲ, ‘with a sudden loud report’ (as of a gun.)

**455.** There are a few adverbs in Burmese which, in reality, are incomplete clauses, as for instance, အကယ်၍, ‘certainly,’ ‘really,’ is အကယ်ဖြစ်၍, and အထူးသဖြင့် ‘extraordinarily,’ is အထူးဖြစ်သဖြင့်။

## CHAPTER VI.

### STRUCTURE OF POSTPOSITIONS AND CONJUNCTIONS.

**456. Postpositions.**—These may be divided into the following classes:—

(1) **Original Postpositions**, (2) **Substantival Postpositions**, (3) **Verbal Postpositions**, and (4) **Phrase Compounds**.

**457.** The Original Postpositions of the language are the case-postpositions explained in pars. 91-97. It is possible that many of these postpositions are, strictly speaking, not primitive words, but that they have developed out of some other root-words such as nouns and verbs which, after having acquired an adverbial force, have in process of time assumed the function of postposition; thus, **ကြောင့်** probably comes from the noun **အကြောင်း**, 'circumstance,' 'cause.' This process of development being, however, merely conjectural, these case-postpositions may be regarded practically as original forms.

**458.** The Substantival Postpositions are **အဘို့**, **အတွက်**, **အတိုင်း**, **အလျောက်**, **အရ**, **အပြင်**, **ထက်**, **အောက်**, **အနက်**။ The Verbal Postpositions are **တိုင်**, **ထိ**, **မက**။ The Postpositional Phrase-compounds are **ရှင်တကွ**, **အားလျော်စွာ**, **ကဲ့သို့**, **မှတပါး**။ These need no further attention, as they have been fully explained in Chapter VII of Part II.

**459. Conjunctions.**—A very few of these are simple words of the language: **၍**, **လျက်**, **ကား**, **မှ**, **ဘဲ**, **သော်**။

The majority of the words and phrases that serve as Conjunctions are taken from other parts of speech, chiefly from the Adverb and the Postposition, and in a few instances from the Noun, and the Verb. These have been exemplified in Chapter VIII of Part II.



## PART IV.

### ANALYSIS OF SENTENCES.

#### CHAPTER I.

#### THE BURMESE SENTENCE.

460. The **Burmese Sentence**, as regards the component parts of which it is built up, does not differ from a sentence in English. Its cardinal elements are, therefore, the **Subject** and the **Predicate**, all other elements found in it grouping themselves round either the one or the other of them.

461. The relation in which the Predicate of a sentence stands to its subject may, in Burmese, be expressed in more forms than one; thus there are (a) the Assertive Sentence, (b) the Interrogative Sentence, (c) the Imperative Sentence, (d) the Precative Sentence, and (e) the Optative Sentence.

(a) The Subject of an Assertive Sentence is the word or group of words denoting that about which the assertion is made; the Predicate is the assertion itself.

- (1) နွေးဟောင်းသည်။
- (2) ခရီးသွားခြင်းပင်ပန်းသည်။
- (3) သူရယ်သည်။
- (4) သင်ခိုက်ထွက်ကာ။
- (5) သူပြောသည်ကားပသင့်။

Subject, ကတ္တား။	Predicate, ဝါစက။
(1) ခွေး	ဟောင်သည်။
(2) ခါးသွားခြင်း	ပင်ပန်းသည်။
(3) သူ	ရယ်သည်။
(4) သင်	မိုက်လှတကား။ <sup>1</sup>
(5) သူပြောသည်ကား	မသင့်။ <sup>2</sup>

(b) The Subject of an Interrogative Sentence is the word or group of words denoting that concerning which the question is put, the Predicate is that element of the sentence which relates to the question.

- (1) ထမင်းကျက်ပြီလော။
- (2) သင်သွားမည်လော။
- (3) အဘယ်သူလာသနည်း။

Subject, ကတ္တား။	Predicate, ဝါစက။
(1) ထမင်း	ကျက်ပြီလော။
(2) သင်	သွားမည်လော။
(3) အဘယ်သူ	လာသနည်း။

(c) The Subject of an Imperative Sentence is the word denoting the one to whom the command is given; the Predi-

<sup>1</sup> This is an Exclamatory Sentence, i.e. one in which some feeling of the mind is expressed in connexion with the assertion made.

<sup>2</sup> A Sentence containing a verb in the negative form although it forms a Negative Sentence, is Assertive. See Mason's English Grammar, par. 358 and Note.

cate is the command itself. The Subject of an Imperative Sentence is frequently omitted.

- (1) သင်ပေးလော့။
- (2) သင်တို့မပြောနှင့်။
- (3) သွား။
- (4) စားကြစို့။

Subject, အတ္ထား။	Predicate, ဝါစက။
(1) သင်	ပေးလော့။
(2) သင်တို့	မပြောနှင့်။
(3) (သင်)	သွား။
(4) (ငါတို့)	စားကြစို့။

(d) The Subject of a Precative Sentence is the word denoting the one to whom or on whose behalf the entreaty or supplication is made; the Predicate is the entreaty itself. The Subject in such a sentence is usually left unexpressed.

- (1) ကျွန်တော်ကိုကယ်မတော်မူပါ။
- (2) သွားပါရစေ။
- (3) သူ့ကိုလာစေပါ။

Subject, ကတ္ထား။	Predicate, ဝါစက။
(1) (ကိုယ်တော်)	ကျွန်တော်ကိုကယ်မတော်မူပါ။
(2) ကျွန်ုပ်	သွားပါရစေ။
(3) (သင်)	သူ့ကိုလာစေပါ။



(e) The Subject of an Optative Sentence is the word denoting that concerning which the wish is expressed; the Predicate is that element of the sentence which relates to the wish.

(1) သင်ချမ်းသာပါစေ။

(2) သူတို့သည်ကောင်းကျိုးအပေါင်းနှင့်ပြည့်စုံပါစေသော။

Subject, ကတ္တား။	Predicate, ဝါဝက။
(1) သင် (2) သူတို့သည်	ချမ်းသာပါစေ။ ကောင်းကျိုးအပေါင်းနှင့်ပြည့်စုံပါစေသော။

462. Burmese Sentences, like English Sentences, are of three kinds:—

(1) Simple, ဝါကျရိုး။

(2) Compound, သမာသ<sup>1</sup> ဝါကျ။

(3) Complex, မိဿက<sup>2</sup> ဝါကျ။

<sup>1</sup> A Páli word meaning 'that which has been put together.'

<sup>2</sup> A Páli word meaning 'mixed,' 'complex.'

## CHAPTER II.

### THE SUBJECT AND PREDICATE.

#### A. THE SUBJECT.

463. The **Subject** of a Burmese Sentence may be divided into three classes:—

(i) **Simple.** (ii) **Compound.** (iii) **Complex.**

464. A **Simple Subject** may be one of the following:—

(a) A **Substantive**, that is, either a noun or pronoun which may be a simple or compound word.

(b) A **Gerund** (par. 304.)

(c) An **Adjectival** or **Verbal Noun** (pars. 70 (ii) and 306).

465. A **Compound Subject** is one which consists of two or more substantives (simple or compound words) joined together by the conjunction **နှင့်** 'and,' or the conjunction **လည်းကောင်း** 'and also;' as, **ခွေးနှင့်ကြောင်တို့ပြေးကြသည်**, '(the) *dog* and (the) *cat* ran;' **ကျွန်ုပ်နှင့်သားသမီးတို့သည် သွားကြမည်**, '*I* and (my) *children* will go;' **သူသည်လည်းကောင်း၊ ငါသည်လည်းကောင်းနေမည်**, '*he also* and *I also* will stay.' Sometimes, a number of substantives are placed in enumerative order without being joined together by **နှင့်**, and used as the subject; thus, **ကျွန်ုပ်၏ဆင်၊ မြင်း၊ ကျွဲ၊ နွား၊ တို့သေဆုံးကြပြီ**, *my elephant, horse, buffalo, bullock* are dead.'

466. A **Complex Subject** is one which consists of

either a Gerundial Infinitive Phrase (pars. 316, 317) or a Noun-clause. (pars. 364, 502.)

467. The **Simple** or **Compound Subject** of a Burmese sentence includes all the affixes which mark the number, gender and case; thus in နွားစီးတို့သည်, ထီး the affix of gender, တို့ the plural affix, and သည် the Nominative case-affix, are to be taken together with the noun နွား as the Subject.

468. The **Subject** is invariably placed *before* the **Predicate**, but any other word or words may intervene between them.

## B. THE PREDICATE.

469. The **Predicate** of a Burmese Sentence may be

(i) **Simple.** (ii) **Compound.** (iii) **Complex.**

470. A single finite verb<sup>1</sup> of complete predication, or an adjective<sup>1</sup> used as a finite verb, together with the affixes usually added to it, such as modal, temporal, &c., constitutes a **Simple Predicate**; as, ကျွန်ုပ်လာမည်, 'I will come;' မည်သူသွားသနည်း, 'who goes?' သူ့ဆက်လပ်ပြည်သို့မရောက်ဘူးဟိ,<sup>2</sup> 'he has not been to England.'

471. When two or more finite verbs (simple or compound words) are placed in succession without any conjunction or verbal affix intervening, and used as the predicate of a sentence, they constitute a **Compound Predicate**; as, မြည်သူ မြည်သားတို့သည် မိမိတို့ကြီးကိုကြည့်ရှု မေးမြန်းကြ၏, 'the inhabitants of the country, looked at (and) questioned (the)

<sup>1</sup> This may be a simple or compound word.

<sup>2</sup> The particle မှ which marks the negative form is really an adverb, but it may be taken as part of the Predicate; see Bain's *A Higher English Grammar*, p. 270, par 10.



chief Queen.' Here ကြည့်ရှု, a compound finite verb, forms one predicate, and မေးမြန်း, another compound finite verb, forms another predicate. These two predicates, placed in juxtaposition, express, not two separate and distinct ideas, but only *parts of one compound idea*. Hence they constitute a **Compound Predicate**. If, however, a conjunction be inserted between these two verbs, thus, ကြည့်ရှု၍မေးမြန်းကြ၏, then two separate ideas would be expressed, and the verbs would no longer form *parts of a compound idea*, but *two distinct predicates*. In မြစ်ရေသည်နေ့စဉ် တက်သည်ကဲ့သို့, လူတို့သည်ဤလမ်းကိုသွားကြလာကြသည်, the verbs တက်သည်ကဲ့သို့, and သွားကြလာကြသည် are not *Compound Predicates*; the sentences are, therefore, **Compound**.

472. When the **Predicate** is made up of a Verb of Incomplete Predication and its complement, it is a **Complex Predicate**; *as*, ဤသူငယ်သည်ကျွန်ုပ်၏သားဖြစ်ပါသည်, 'this child is my son.'

Subject, ကတ္တား။	Predicate, ဝါစက။	
	Finite Verb, အာချာကြိယာ။	Complement, ပူရဏပုဒ်။
ဤသူငယ်သည်	ဖြစ်ပါသည်	ကျွန်ုပ်၏သား

### THE COMPLEMENTS OF THE PREDICATE.

473. The principal Verbs of Incomplete Predication and their complements have been fully explained in pars. 247—274. In Burmese the complement (whether Subjec-

tive or Objective) always precedes the Predicate, and, if a substantive, may be either a simple or compound word.

474. The Complement may be **Simple** or **Compound**. A **Compound Complement** may or may not be joined together by နှင့် or လည်းကောင်း; *as*, ထိုခွောက် နှစ်ကောင် တို့ကို သုက္ကိတ်နှင့် ဇာလီ ဟူ၍ အသီး သီးခေါ်ကြသည်, '(they) call those two monkeys Thugyeik *and* Báli respectively;' ဤသူတို့သည်လင်မယားဖြစ်သည်, 'these persons are husband (*and*) wife.'

# CHAPTER III.

## THE DIRECT AND INDIRECT OBJECTS.

475. The **Object**, like the Subject, may be

(i) **Simple**, (ii) **Compound**. (iii) **Complex**.

as,

Simple	{	ကလေးသည် မုန့်ကိုစားသည်။	}	Substantives,
		'(the) child eats (the) cake.'		
	{	သူ့ချစ်ကိုချစ်သည်။	}	Adjectival Noun,
		'he loves me.'		
	{	ကျွန်ုပ်တို့အကောင်းကိုလိုသည်။	}	Gerund,
		'I want (the) good (one).'		
Compound	{	သူတို့သည်ကစားခြင်းကိုနှစ်သက်ကြသည်။	}	Verbal Noun,
		'they are fond of playing.'		
		ကျွန်ုပ်သည်အလိမ်အကောက်ကိုမကြိုက်။		
Compound	{	'I do not like deceit.'	}	Substantives joined together by a conjunction.
		သူ့ခွေးနှင့်ကြောင်ကိုရိုက်သည်။		
		'he beat (the) dog and (the) cat.'		
Compound	{	ကျွန်ုပ်တို့သည်အလိမ်အကောက်ကိုမကြိုက်။	}	Substantives joined together by a conjunction.
		'I will buy (a) horse also and (a) carriage also.'		



Complex	{	သူလာသည်ကိုကျွန်ုပ်သိသည်။	}	Noun-clauses.
		'I know (that) he came.'		
		သူကမသွားလိုဟုဆိုသည်။		
		'he said (that) he did not wish to go.'		
		or		
		'he said, "(I) do not wish to go."'		

*Note.*—A Gerundial Infinitive Phrase never occurs as Object.

476. If the **Object** is a substantive, it may be a simple or compound word, and includes the affixes marking number, gender, and case.

477. The **Direct Object** in Burmese always precedes the Predicate; so that the order in the sentence is **Subject, Object, Predicate**; thus:—

<i>Subject.</i>	<i>Direct Object.</i>	<i>Predicate.</i>
သူ	ငါ့ကို	ရိုက်သည်။
'he	me	beats.'

= 'he beats me;'

but the **Object** may precede the **Subject**; thus:—

<i>Direct Object.</i>	<i>Subject.</i>	<i>Predicate.</i>
ရေကို	သူ	သောက်သည်။
'water	he	drinks.'

= 'he drinks water.'

478. The **Indirect Object** also invariably precedes the Predicate, but the **Direct Object** may be placed

either *before* or *after* it. Both these Objects may be either *preceded* or *followed* by the Subject; *as*,

Subject.	Direct Object.	Indirect Object.	Predicate.
မောင်အပ်သည်	စာတအုပ်ကို	ကျွန်ုပ်အား	ပေးသည်။
'Moung At	a book	me	gave.'

= 'Moung At gave *me* a book.'

Subject.	Indirect Object.	Direct Object.	Predicate.
မောင်အပ်သည်	ကျွန်ုပ်အား	စာတအုပ်ကို	ပေးသည်။
'Moung At	me	a book	gave.'

Direct Object.	Indirect Object.	Subject.	Predicate.
စာတအုပ်ကို	ကျွန်ုပ်အား	သူ	ပေးသည်။
'a book	me	he	gave.'

479. It may be observed that the rule regarding the use of ကို for the Direct Object, and of အား for the Indirect Object, is scarcely strictly adhered to even by the best writers. Usage has so established the employment of ကို for the Indirect Object, that အား as the Dative case-postposition, is almost out of use, especially in the spoken language. This wrong use of the Accusative case-postposition necessitates the introduction of two ကို's into the sentence; thus, သူ့ကိုငွေထိုးကျပ်ကိုပေးသည်။ This, however, is felt to be clumsy, so the ကို which rightly belongs to ငွေထိုးကျပ် is suppressed, and the ကို attached to သူ where it has no right to be, is retained. The correct construction is of course သူ့အားငွေထိုးကျပ်ကိုပေးသည်။ As sentences such as the foregoing are frequently met with, the only way of distinguishing the two objects is by remembering that the name of the person or thing acted on *directly* is the Direct Object, and the name of the person or thing acted on *indirectly* is the Indirect Object.

480. In sentences where a number of Direct Objects occurs, the Accusative case-postposition ကို is, here and there, suppressed to avoid inelegance of style,

## CHAPTER IV.

### THE ENLARGED SUBJECT, OBJECT, AND COMPLEMENT.

#### (a) SUBJECT.

481. The Subject of a Burmese Sentence may be enlarged by an **Attributive Adjunct** which may be an adjective or a word or a group of words having the force of an adjective. (par 153.) The **Attributive Adjunct** of the Subject is called ကတ္တားယုတ္တိ<sup>1</sup> in Burmese.

#### THE ATTRIBUTIVE ADJUNCTS OF THE SUBJECT.

482. If the Subject is a noun, the principal adjuncts by which it may be enlarged are

(a) An **Adjective**, either used simply or accompanied by adjuncts of its own; *as*, ကောင်းသောကလေးတို့သည် မှသာကိုမပြောတတ်, 'good children do not speak falsehoods;' ထိုမိန်းမမိတ်ဆိုးသည်, 'that woman is angry;' မြင်းတကောင်စားနေသည်, 'one horse is eating;' အဘယ်ခွားမသေသနည်း, 'which cow died?' အလွန်ဆိုးသောလူကလေးတယောက်သည်မှာရှိသည်, 'a very wicked boy is here.'

(b) An **Adjective-Phrase**, နာမဝိသေသနု ပအေဟ; *as*, ငါကဲ့သို့သောသူမရှိ, '(there) is no person like me.'

(c) A **Substantive** (noun or pronoun) in the Genitive case, with or without adjuncts of its own; *as*, မောင်အုပ်စ်

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<sup>1</sup>ယုတ္တိ, a Páli word meaning 'that which is attached.'



ဆီးရောက်သဖြင့်, 'Moung At's grandfather has arrived,' ထိုသူ၏ခွေးကိုက်တတ်သည်, 'that person's dog bites.'

(d) A **Gerund** in the Genitive case, with or without adjuncts of its own; *as*, သူသွားခြင်း၏အကြောင်းကားဤသို့တည်း, '(the) circumstance of his going is thus.'

(e) A **Noun in apposition**, with or without adjuncts of its own; *as*, မြို့အုပ်မောင်ရွှေအပ်ရောက်သဖြင့်လော, 'has Moung Shwe At (the) Myoók arrived?' မမြစ်သားမောင်တယော့ဖြင့်, 'Ma Mya's son Moung Ba (or Moung Ba (the) son of Ma Mya) is dead.'

(f) A **Gerundial Infinitive** formed with ရန် or အွယ်; *as*, သောက်ရန်ရေရှားသည်, 'water to drink is scarce;' နှင့်တွင်ဆိုအွယ်ကားရှိသေးသလော, 'have you still words to say.'

Sometimes ရန် is omitted from the gerundial infinitive, thus သောက်ဇေ is substituted for သောက်ရန်ဇေ။ In such cases, the gerundial infinitive and the noun together form a kind of compound noun: သောက်ဇေ = 'drinking-water.'

(g) **Gerundial Infinitive Phrase**, (par. 316); *as*, ကျွန်ုပ်တို့သွားရန်ခရီးဝေးသည်, *lit.* 'we-to-go journey is far' [= '(the) journey we (are) to go is far.']

(h) A **noun** followed by a postposition; *as*, ဤကျောင်း၌လက်ထောက်ဆရာသည်အလွန်တတ်သည်, '(the) assistant teacher in this school is very clever.'

(i) An **Adjective-Clause**; *as*, သူဝယ်သောမြင်းသည်ဖြူသည်, '(the) horse (that) he bought is white.'

483. If the Subject is a pronoun, it may be enlarged by

(a) A **Noun in Apposition**; *as*, ကျွန်ုပ်ဆရာသည် သင့်အားပြမည်, 'I, the teacher, will show you.'

(b) An **Adjective-Clause**; *as*, မကောင်းမှုကိုပြုသော သင်သည်သေရမည်, 'you who do (an) evil deed must die.'

484. If the Subject is a gerund or an adjectival or verbal noun, it may have as its adjunct

(a) An **Adjective**; *as*, ကျယ်သော ပြောဆိုခြင်းသည် မကောင်း, 'loud speaking is not good;' ဤအပြာသည်မလှ, 'this blue is not pretty;' ထိုအမေးခက်ခဲသည်, 'that question is difficult.'

(b) A **Noun or Pronoun** in the Genitive case, with or without its adjuncts; *as*, ထိုမိန်းမ၏အပြောအဆိုသည်ယဉ်ကျေး ၏, 'that woman's (mode of) speech is polite;' သင့်ရယ်မောခြင်း သည်မတင့်တယ်, 'your laughing is not decent.'

The Gerund as Subject may be accompanied by an adverbial adjunct consisting of either an adverb or an adverbial phrase, and, if it comes from a transitive verb, by an object also; *as*, ထမင်းကိုလျင်မြန်စွာစားခြင်းသည်ရောဂါကိုဖြစ်စေတတ်၏, 'eating rice fast is apt to cause disease;' ဤကျောင်း၌သင်ကြား ခြင်းသည်ပင်ပန်း၏, 'learning in this school is irksome.'

## (b) THE OBJECT.

### THE ATTRIBUTIVE ADJUNCTS OF THE OBJECT.

485. Whatever may be an adjunct of the Subject may also be an adjunct of the Object; *as*, မောင်မြသည်ဖြူသော ကြောင်တကောင်ကိုယူလာသည်, 'Moung Mya brought a white cat;' ဆရာ သည် သူ့ညီကို ရိုက်သည်, '(the) teacher beat his younger brother;' ဤအလွန်ဆိုးသွမ်းသောသူငယ်ကိုနှင်ထုတ်လိုက်,



'drive out *this very wicked* child;' ကျွန်မမိဘ၏ဆိုဆုံးမခြင်းကိုကျွန်မနားထောင်ပါသည်, 'I listen to *my mother's* admonition;' သင်လာရောက်ခြင်း၏ အကြောင်းကိုပြန်ပြောလေ, 'relate the circumstance of *your coming*,

The **Attributive Adjunct** of the Object is called ကံယုတ္တိ in Burmese.

### (c) THE COMPLEMENT.

#### THE ATTRIBUTIVE ADJUNCTS OF THE COMPLEMENT.

486. The Complement, if a noun, may have attached to it any of the adjuncts used with the subject which is a noun; as, အစိုးရသည်မောင်မောင်ကိုဒုတိယဆရာခန့်သည်, '(the) Government appointed MOUNG MOUNG *second* master;' မအိုသည်လှသမီးမဟုတ်, 'Ma O is not (a) *pretty* woman;' သူသည်ကျွန်ုပ်၏အစ်ကိုဖြစ်ပါသည်, 'he is *my* elder brother;' ဤအိမ်သည်ကျွန်ုပ်တို့နေရန်အိမ်ဖြစ်သည်, *lit.* 'this house is *we-to-live* house' [= 'this house is the house *we-are-to-live-in*']; ထိုသူကားစာရေးကြီးမောင်လုံးတည်း, 'that person is MOUNG LÔN (*the*) head clerk;' ဤ အိမ် ကား ကျွန်ုပ်တို့ ဆောက် သော အိမ် ဖြစ်သည်, 'this house is (*the*) house (*that*) we built.'

487. If the Complement is a gerund, it may be accompanied by an object, and an adverbial adjunct; as, ကျွန်ုပ်အလုပ်သည် သင်္ဘော၌ ကုန်များကို မှတ်ခြင်းဖြစ်သည်, 'my work is marking *goods on ships*.'

#### THE POSITION OF THE ATTRIBUTIVE ADJUNCT.

488. An **Attributive Adjunct** is placed either *before* or *after* the word which it qualifies. A noun in apposition is placed usually *before*, but sometimes *after* the qualified



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word. Adjectives of Quality, Demonstrative and Interrogative Adjectives, Substantives in the Genitive case, Adjective-Phrases, and the Gerundial Infinitive are invariably placed *before*. The position of the other adjectives has been shown under 'Classes of Adjectives.'

## [CHAPTER V.

### THE EXTENSION OF THE PREDICATE.

489. The Predicate of a Burmese sentence may be extended by attaching to it an adverbial adjunct which may be an adverb or a word or group of words having the force of an adverb. An **Adverbial Adjunct** of the Predicate is called ဝါကယုတ္တိ in Burmese.

### THE ADVERBIAL ADJUNCTS OF THE PREDICATE.

490. The **Adverbial Adjuncts** consist of the following:—

(1) **An Adverb**; *as*, သူချက်ခြင်းသေသည်, 'he died *instantly*;' ကျွန်ုပ်ခါစောလာမည်, 'I will come *early*.'

(2) **An Adverbial Phrase**.—The Adverbial Phrase appears in various forms:—

(a) A Verbal Noun with စ (par. 307); *as*, သူတို့စပြေးပြိုင်ကြသည်, 'they competed (at) *running*;' ကျွန်ုပ်သားကိုစစောင့်ထားခဲ့သည်, '(I) left my son *to watch*.'

(b) A Noun, usually qualified by some adjunct (par. 275); *as*, ကျွန်ုပ်ခရီးတတိုင်သွားသည်, 'I went (a) *journey of a mile*;' သူ့လက်စွပ်သည်ငွေငါးရာတန်သည်, 'his ring is worth *five hundred rupees*;' ထိုခွေးညတိုင်းဟောင်သည်, 'that dog barks *every night*.'

(c) A Substantive (noun or pronoun) with a postposition or postpositional phrase. The noun may or may not be qualified by some adjunct; *as*, ထိုအိမ်၌သူနေသည်, 'he lives *in*

*that house;*’ ထိုအခါ၌သူမြို့အုပ်ဖြစ်သည်, ‘*at that time he was (a) myoôk;*’ သူပြည်မြို့မှလာသည်, ‘*he came from Prome;*’ သူ့ကြောင့်ကျွန်ုပ်လာရသည်, ‘*I had to come because of him;*’ မောင်ဘိုးအိုလွန်ခဲ့သည့်နှစ်တွင်<sup>1</sup>သေသည်, ‘*Moung Po O died last year;*’ ကျွန်ုပ်သူနှင့်—နှင့်အတူတကွသွားမည်, ‘*I will go with—together with him;*’ ဤထူငယ်များကိုဒုတိယစစ်ချက်စာတန်းအရ—အတိုင်း—နှင့်အညီ—နှင့်လျော်ညီစွာ ကျွန်တော် သင်ကြားပါသည်, ‘*I teach these children in accordance with (the) third standard.*’

(d) A Gerund or a Verbal Noun with a postposition; *as*, သူသည်ချောင်းဆိုးခြင်းကြောင့်မောပန်းသည်, ‘*he is tired because of coughing;*’ သင်အစားအသောက်ကြောင့်ဒုက္ခရောက်သည်, ‘*you are in misery because of food (and) drink.*’ The gerund may be alone as in the foregoing examples, or have an object or be qualified by an adverb; *as*, ငါမူကားယောက်ျားတို့၏လုံ့လကိုမလျှော့ခြင်းကြောင့်ချမ်းသာသည်, ‘*as for me, I am at ease because of not diminishing-in manly diligence;*’ သူ့အလွန်ကြိုးစားခြင်းဖြင့် အထမြောက်သည်, ‘*he succeeds by exerting (himself) greatly.*’

(e) Two Generic Affixes of the same kind with နှင့်, နောက် or ဖြီး intervening (p. 249); *as*, သူတို့သည်တယောက်နှင့်တယောက်တိုင်ပင်ကြသည်, ‘*they consulted one with one*’ [=‘one another’]; မြင်းတို့သည် တကောင်နောက် တကောင်လိုက်သွားကြသည်, ‘*(the) horses followed one after another;*’ မိန်းမယောက်ျား တို့သည် တယောက် ဖြီး တယောက် ထွက်သွားကြသည်, ‘*(the) women and men departed one by one.*’

<sup>1</sup> လွန်ခဲ့သည့် is really an adjective-clause, qualifying the noun that follows; *i.e.* ‘the year that is past.’ But the expression is so often used as a phrase equivalent to the English ‘last year,’ that it is quite safe to treat it as an adverbial phrase of time.



(f) A Gerundial Infinitive, or Gerundial Infinitive Phrase (pars. 310, (1)—(5), 311—316); *as*, သူကြည့်ရှုရန်လာသည်, 'he came *to look*;' ကျွန်ုပ်၏သားကိုလိမ္မာမိမ့်သောငှါဆုံးမသည်, 'I admonish my son *to make (him) prudent*.'

It may be mentioned here that sometimes for the sake of brevity, the gerundial infinitive affixes (*i.e.* the affixes which are affixed to verbal roots and gerunds to form gerundial infinitives, such as ရန်, ငှါ, &c.) are omitted; *as*, သူတို့သည်ရေခပ် ( ) သွားသည် [= ခပ်ရန်], 'they went *to draw* water;' သမင်တကောင်သည်မြစ်သို့ရေသောက် ( ) လာ၏ [= သောက်ခြင်းငှါ], 'a deer came to (the) river *to drink* water.' Care should be taken not to mistake words like ခပ်သွား and သောက်လာ၏ for compound predicates.

(g) A noun with အလိုငှါ attached (par. 310 (3)); *as*, မီးပွားအလိုငှါကျွန်ုပ်အလုပ်လုပ်သည်, 'I work *for (the) sake of benefit*.'

(3) An **Adverbial Clause**; *as*, ကျွန်ုပ်တို့ရောက်သောအခါ သူစာတတ်နေသည်, 'he was reading *when we arrived*.'

**491.** The different kinds of Adverbial Adjuncts may be classified under the following heads according to their meanings:—

(1) **Adjuncts of Time.**—These show

- |                    |   |  |
|--------------------|---|--|
| (a) Point of Time. | { | သူယခုသွားသည်။<br>'he goes <i>now</i> .'                  |
|                    |   | သူလွန်ခဲ့သည့်လကသွားသည်။<br>'he went <i>last month</i> .' |
|                    |   | သူနက်ဖြန်သွားမည်။<br>'he will go <i>to-morrow</i> .'     |

## (b) Duration of Time.

{ သူအစည်နေသည်။

'he stays *permanently*.'

{ သူနှစ်ပေါင်းများစွာအမှုထမ်းသည်။

'he served *many years*.'

{ ဟူယနေ့တိုင်သေရည်ကိုမသောက်။

'he does not drink spirits *up to to-day*.'

{ ကျွန်ုပ်တို့နှစ်ရက်နေခဲ့သည်။

'we stayed *two days*.'

## (c) Repetition of Time.

{ သူအကြိမ်ကြိမ်အဖန်ဖန်သွားသည်။

'he goes *often*.'

{ သူနှစ်ကြိမ်ရောက်ဘူးသည်။

'he has been (there) *twice*.'

{ မောင်အိုးမြသည် တနေ့တကြိမ် သာသမင်းစားသည်။

'Moung Po Mya eats rice *only once a day*.'

{ သူညီတိုင်းအိပ်မက်သည်။

'he dreams *every night*.'

## (2) Adjuncts of Place.—These show

## (a) Rest in a place.

{ မောင်နီသည်မှာရှိသည်။

'Moung Ní is *here*.'

{ သူမော်လမြိုင်မြို့၌နေသည်။

'he lives *at Maulmein*.'

(b) Motion to a place.

{ ကျွန်ုပ်ပြည်မြို့သို့သွားမည်။  
'I will go to Prome.'  
ထိုနေရာသို့သွား။  
'go to that place.'

*Note. 1.*—The Accusative postposition *ကို* is sometimes used instead of *သို့*; as, သင့်ဒိမ်ကိုပြန်တော့ 'you may return home.'

*Note 2.*—The phrase တယောက်ဆီသို့တယောက် or တယောက်ထံသို့တယောက်, *lit.* 'one into the presence of one' [= 'into each other's presence'] may be included under Adjuncts of Place showing *motion to*.

(c) Motion from a place.

{ ကျွန်ုပ်ပြည်မြို့ကလာသည်။  
'I came from Prome.'  
သူသည် လိမ္မော် သီး ကို တောင်းမှ နှိုက်ယူသည်။  
'he took out (the) orange from the basket.'

(3) **Adjuncts denoting Manner.**—The words and phrases that fall under this head are innumerable. A few examples are here given;—သူတို့သည်အလျင်အမြန်သွားကြသည်, 'they went *quickly*;' သူကရော်ကမည်ပြောဆိုသည်, 'he spoke *mockingly*;' တူလေးလေးပင်ပင်လုပ်ကိုင်သည်, 'he works *slowly*;' ထိုသူသည်အပြောအဆိုသည်ကျေးသည်, 'that person is *polite (in) speaking*;' သူ့မယားအချက်အပြုတ်ကောင်းသည်, 'his wife is good *at cooking*.'

The Phrases တယောက်ပြီးတယောက် and တကောင်နောက်တကောင်, should be included among these.



(4) Adjuncts denoting Degree, Magnitude or Extent:—

ကျွန်ုပ်အလွန်ဝမ်းမြောက်သည်၊ 'I am *exceedingly* glad;' ထိုသူငယ်များစွာစားသည်၊ 'that child eats *much*;' ကျွန်ုပ်သူ့အိမ်တိုင်—တိုင်အောင်သွားသည်၊ 'I went *as far as* his house;' ဤစားပွဲနှစ်ပေမြင့်သည်၊ 'this table is *two feet* high;' သူသုံးတိုင်ပြေးသည်၊ 'he ran *three miles*.'

(5) Adjuncts denoting Weight and Price:—

ဤရထားငွေ ၅၀၀တန်သည်၊ 'this carriage is worth 250 *rupees*;' ဤအမဲသားသည်အချိန်နှစ်ပိဿာစီးသည်၊ 'this meat weighs *two viss*;' ထိုစာအုပ်ကိုငွေ ၅ ရှိနှင့်ကျွန်ုပ်ဝယ်သည်၊ 'I bought that book *with* [for] *five rupees*;' ထိုသူသည်ပိုးပုဆိုးကိုဆန်တတင်းနှင့်ထပ်လဲသည်၊ 'that person bartered (a) *paso with* [for] *one basket of rice*.'

(6) Adjuncts denoting Instrument:—

မောင်တေသည်ကျွန်ုပ်ကိုတုတ်နှင့်ရိုက်သည်၊ 'Moung Pe beat me *with* (a) *slick*;' ပန်းထိမ်သည်လက်ကောက်ကိုရွှေနှင့်လုပ်သည်၊ '(the) goldsmith makes (a) bracelet *with* *gold*;' လူတို့သည်သင်္ဘောများကိုသံဖြင့်တည်လုပ်ကြသည်၊ 'men build ships *with* *iron*.'

(7) Adjuncts denoting Accompanying Circumstances:—

မောင်တေသည်ကျွန်ုပ်နှင့်နေသည်၊ 'Moung Pe lives *with* *me*;' သူနှင့်အတူကျွန်ုပ်သွားမည်၊ 'I will go *together with* *him*;' သူသည်မောင်မြနှင့် ကူးသန်းရောင်းဝယ်သည်၊ 'he trades *with* *Moung Mya*;' သူတို့သည်တယောက်နှင့်တယောက်ဆွေးနွေးတိုင်ပင်ကြသည်၊

'they consulted *with one another*;' သင်တို့အနာရောဂါနှင့်ကင်းပါစေသော, 'may you be free *with [from]* sickness!'

(8) **Adjuncts denoting Conformity:—**

သင် တို့သည် နည်းဥပဒေ အတိုင်း—နှင့်အညီ—နှင့်လျော်ညီစွာ သင်ကြားရမည်, 'you must teach *in accordance* with (the) rules.'

(9) **Adjuncts denoting Comparison:—**

(a) **Of equal degrees:—**

သူကလေးကဲ့သို့စကားပြောသည်, 'he speaks *like a child*;' တဆွေသည်ဆင်လောက်ကြီးသည်, '(the) ghost is *as big as* (an) elephant;' မောင်ဗွေဘော်သည် ခွေးလို ဟောင် နိုင်သည်, 'Moung Hla-baw can bark *like a dog*.'

(b) **Of unequal degrees:—**

သူသည် ကျွန်ုပ်ထက်တတ်သည်, 'he knows *more than* I;' ကျွန်ုပ်ငွေ၅ကျပ်ထက်မယူ, 'I did not take *more than* five rupees.'

(10) **Adjuncts denoting Cause:—**

သူ့ကြောင့်ကျွန်ုပ်ထွက်သွားရသည်, 'I had to depart *because of him*;' ကျွန်ုပ်သားသည်ကျောက်ရောဂါနှင့်သေရှာသည်, 'my son died *with [from or of]* small pox;' ဤခွေးအစာငတ်မွတ်ခြင်းကြောင့်မိန့်ကြိုသည်, 'this dog is thin *because of* hunger;' သူ အဘယ်ကြောင့်လာသနည်း, 'why does he come?'

(11) **Adjuncts denoting Affirmation:—**

ငါအမှန်အကန်ဆိုသည်, 'I say *truly*;' ထိုသူစင်စစ်သွားသည်, 'that person *really* went;' ကျွန်ုပ်ကေနိမ့်ချလာပါမည်, 'I will

certainly come;’ ထိုအကြောင်းကိုကျွန်ုပ်အတတ်မသိ, ‘I do not know that circumstance *for certain*.’

(12) **Adjuncts denoting Purpose:—**

ကြောင်သည် ကြွက်များကို ခုတ်ရန် ချောင်း သည်, ‘(the) cat watches *to catch* mice;’ သူ့ကျွန်ုပ်ကိုအကြည့်အရှုလာသည်, ‘he came *to see* me;’ ကျွန်ုပ်သားကိုအိမ်မှာအစောင့်ထားခဲ့သည်, ‘I left my son in the house *to watch*.’

**THE POSITION OF THE ADVERBIAL ADJUNCT.**

492. An adverbial adjunct is placed invariably before the predicate. It may come immediately before the predicate or it may be separated from it by other words; that is, its position may be at the beginning or in any part of the sentence which emphasis might suggest. The beginning of the sentence is usually the position which gives the strongest emphasis; *as*,

- (a) သူသည်ကျွန်ုပ်အားမုန့်ကိုမနွေကပေးသည်။
- (b) သူသည်မနွေကကျွန်ုပ်အားမုန့်ကိုပေးသည်။
- (c) မနွေကသူသည်ကျွန်ုပ်အားမုန့်ကိုပေးသည်။

There are, however, two exceptions in the adverbs **ဓာ** and **စွာ** which always *immediately follow* the predicate. (For **စွာ** see par. 451 (i) ).



## CHAPTER VI,

### ANALYSIS OF SIMPLE SENTENCES.

493. In analysing Burmese sentences we may use either the tabular or the non-tabular form. For examination purposes the former is preferred by some examiners.

#### EXAMPLES.

(a) 'ဤအလွန်စွဲကြွင်းသောပန်းပွင့်ကိုကျွန်ုပ်အဆွေ၏ဥယျာဉ်မှယနေ့ကျွန်ုပ်ဆွတ်ရူးခဲ့သည်။'

(b) 'ထိုသူငယ်သည်မျောက်ကဲ့သို့လွန်စွာဆော့သည်။'

(c) 'ထိုရုနစ်ရာသောသင်္ဘောသားတို့သည်။ ယောက်ျားတို့၏လုံ့လချီတူးလေခြင်းကြောင့်။ ငါးလိပ်တို့၏အစာသာဖြစ်ကြလေကုန်ပြီ။'

Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
		Finite Verb.	Comple-ment with Adjuncts.	(a) Direct	(b) Indirect		
(a) ဂျွန်	...	ဆွတ်ချီးခဲ့သည်	...	ပန်းပွင့်ကို	...	(1) ဤ (2) အထွန် မွေးမြူငံ သော	(1) ဂျွန်အဆွေ၏ ဥယျာဉ်၌ (place.) (2) ယနေ့ (time.)
(b) သူငယ်သည်	ထို	ဆော့သည်	...	...	...	...	(1) မျောက်ကဲ့သို့ (comparison.) (2) ထွန်စွာ (degree.)
(c) သင်္ဘောသားတို့သည်	(1) ထို (2) ခုနစ်ရာ သော	မြစ်ကြွေလေ ကုန်ပြီ	ငါးလိပ်တို့ ၏အဝဿာ	...	...	...	ယောက်ျားတို့၏လို. လချီကဲ့သို့လေခြင်း ကြောင့် (cause.)

(d) 'ထိုသို့မဟာ ဇနက မင်းကြီးသည် မင်းစည်း မိမိအထွဋ်အ  
မြတ်သို့ရောက်တော်မူ၏။'

Subject, 'ဇနကသည်။'

Attrib. Adjuncts of Subject { (1) 'မဟာ။'  
(2) 'မင်းကြီး။'

Predicate, 'ရောက်တော်မူ၏။'

Adv. Adjuncts of Pred., { (1) 'ထိုသို့။' (manner.)  
(2) 'မင်းစည်းမိမိအထွဋ်အမြတ်သို့။' (place.)

(e) 'ထိုအခါအိမ်ရှေ့မင်းမယ်တော်သည်။မင်းကြီးနှလုံးအကြံကို  
အတတ်မသိ။'

Subject, 'မယ်တော်သည်။'

Attrib. Adj. of Subject, 'အိမ်ရှေ့မင်း။'

Predicate, 'မသိ။'

Object, 'အကြံကို။'

Attrib. Adj. of Object, 'မင်းကြီးနှလုံး။'

Adv. Adjuncts of Pred., { (1) 'ထိုအခါ။' (time.)  
(2) 'အတတ်။' (affirmation.)

(f) 'ဟိရဏ္ဏကကြွက်မင်းတို့သည် နေ့စည်မပြတ်တဦးကိုတဦး  
ချစ်ခင်မြတ်နိုးကြသည်။'

Subject, 'ဟိရဏ္ဏကတို့သည်။'

Attrib. Adjuncts of Subject { (1) 'ကြွက်မင်း။'  
(2) 'တဦး။' (see par. 121.)



Predicate (Compound), 'ချစ်ခင်မြတ်နိုးကြသည်။'

Object, 'ထဦးကို။'

Adv. Adj. of Pred., 'နေ့စည်မပြတ်။' (time.)

(g) 'ဤနည်းအားဖြင့်သူသည်လျှင်မြန်စွာသူ့ဌေးဖြစ်လေသည်။'

Subject, 'သူသည်'

Predicate (Complex), { 'ဖြစ်လေသည်။' V. I. P.  
'သူ့ဌေး။' subjective complement.

Adv. Adjuncts { (1) 'ဤနည်းအားဖြင့်။' (instrument.)  
of Pred., { (2) 'လျှင်မြန်စွာ။' (manner.)

## CHAPTER VII.

### ANALYSIS OF COMPOUND SENTENCES.

494. The structure of a **Compound Sentence** in Burmese is the same as that of a compound sentence in English, and the mutual relationship which makes its clauses co-ordinate with each other may therefore be classified under the following three heads:—

- (1) **Cumulative Co-ordination**, သမုစ္ဆယသမာနံ။
- (2) **Adversative Co-ordination**, ဝိရောဓီသမာနံ။
- (3) **Alternative Co-ordination**, ဝိကပ္ပနသမာနံ။

A Co-ordinate Clause is called သမာနဝါကျကဏ္ဍ in Burmese.

495. A Burmese Compound sentence is often contracted by omitting what is common to two or more clauses and expressing it only once; *as*,

- (a) သူဈေးကိုသွား၍ [သူ] အုန်းသီးကိုဝယ်သည်။
- (b) သူသွားသည်သာမက [သူ] ကြည့်ခဲ့သည်။
- (c) သူသည်ကျွန်ုပ်ကို ဆုံးမသည်အပြင် [ကျွန်ုပ်ကို] ငွေငါးကျပ် [သူ] လေးသည်။
- (d) ထိုသူယေ်တို့သည် ကျောင်းသို့နေ့စည်သွား၍ [ထိုသူငယ်တို့သည်နေ့စည်] စာသင်ကြသည်။

The omitted words in the above examples are shown in

brackets and should be supplied in analysis. Care should be exercised not to confound a sentence containing a compound subject with a contracted Compound sentence. (*see* par. 465.)

496. Sometimes the Co-ordinate clauses of a Compound sentence are put together without any connective; thus, မြစ်ရေသည်နုစည်တက်သည် ကျသည်။ လူတို့သည်ဤလမ်းကို သွားကြ။လာကြသည်။ Such clauses are in cumulative co-ordination. Care should be taken here also not to mistake the predicates of the clauses for compound predicates. (*see* par. 471.)

### EXAMPLES OF ANALYSIS.

#### Cumulative, သမုစ္ဆယ။

497. The clauses of this class are joined together by the Cumulative Conjunctions explained in par. 394.

SENTENCE.—‘ကျွန်ုပ်၏ညီသည် ဈေးသို့သွား၍ အလွန်လှသောပုဆိုးတထည်ကိုဝယ်ခဲ့သည်။’

A. ‘ကျွန်ုပ်၏ညီသည်ဈေးသို့သွား (သည်။)’ [Principal.]

Connective.—‘၍။’

B. ‘(ကျွန်ုပ်၏ညီသည်) အလွန်လှသောပုဆိုးတထည်ကိုဝယ်ခဲ့သည်။’  
[Principal, in cumulative co-ordination with A.]

#### Analysis of A.

Subject,	‘ညီသည်။’
Adjunct of Subject,	‘ကျွန်ုပ်၏။’
Predicate,	‘သွား။’
Adv. Adj. of Pred.,	‘ဈေးသို့။’ (place.)



*Analysis of B.*

Subject,	‘(ညီသံဃ်။)’
Attrib. Adj. of Subject,	‘(ကျွန်ုပ်၏။)’
Predicate,	‘ဝယ်ခဲ့သည်။’
Object,	‘ပုဆိုး။’
Attrib. Adjuncts of Object,	{ (1) ‘အလွန်လှသော။’ (2) ‘တထည်။’

SENTENCE.—‘သူတို့သည် ဂူထဲသို့ဝင်ကြသည်သာမက။ ဂူထက်သို့လည်းတက်ကြသည်။’

A. ‘သူတို့သည်ဂူထဲသို့ဝင်ကြသည်။’ [Principal.]

Connective.—‘သာမက။’

B. ‘(သူတို့သည်) ဂူထက်သို့ လည်းတက် ကြသည်။’ [Principal, in cumulative co-ordination with A.]

*Analysis of A.*

Subject,	‘သူတို့သည်။’
Predicate,	‘ဝင်ကြသည်။’
Adv. Adj. of Pred.,	‘ဂူထဲသို့။’ (place.)

*Analysis of B.*

Subject,	‘(သူတို့သည်။)’
Predicate,	‘တက်ကြသည်။’
Adv. Adjuncts of Pred.,	{ (1) ‘ဂူထက်သို့။’ (place.) (2) ‘လည်း။’ (degree.)

SENTENCE.—‘သူသည်ကျွန်ုပ်၏အိမ်သို့လာ၍ကျွန်ုပ်ကိုဆခိုသည်မှတစ်ပါး၊ နာကျင်စွာရှိက်နှက်သေးသည်။’

Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Complete and its Adjuncts.	(a) Direct.	(b) Indirect.		
A. ‘သူသည်ကျွန်ုပ်၏အိမ်သို့လာ(သည်)’	Principal	၍	သူသည်	...	လာ	...	...	...	...	ကျွန်ုပ်၏အိမ်သို့ (place.)
B. ‘(သူသည်) ကျွန်ုပ်ကို ဆခိုသည်’	Principal, in cumulative co-ordination with A.	မှတစ်ပါး	(သူသည်)	...	ဆခိုသည်	...	ကျွန်ုပ်ကို	...	...	...
C. ‘(သူ သည် ကျွန်ုပ်ကို) နာကျင်စွာရှိက်နှက်သေးသည်’	Principal, in cumulative co-ordination with A and B.	...	(သူသည်)	...	ရှိက်နှက်သည်	...	(ကျွန်ုပ်ကို)	...	...	(1) နာကျင်စွာ (manner.) (2) သေး (degree.)

## Adversative, ဝိရောဓီ။

498. The clauses of this class are connected by the Adversative conjunctions exemplified in par. 395.

SENTENCE.—‘သူ့ကိုကျွန်ုပ်ပြောဆိုပါသည်။ သို့သော်လည်း စကားတစ်ခွန်းကိုမျှမပြန်ပါ။’

A, ‘သူ့ကိုကျွန်ုပ်ပြောဆိုပါသည်။’ [Principal.]

Connective.—‘သို့သော်လည်း။’

B. ‘(သူသည်) စကားတစ်ခွန်းကိုမျှမပြန်ပါ။’ [Principal, in Adversative co-ordination with A.]

*Analysis of A.*

Subject, ‘ကျွန်ုပ်။’

Predicate, ‘ပြောဆိုပါသည်။’

Indirect Object, ‘သူ့ကို။’

*Analysis of B.*

Subject, ‘(သူသည်)။’

Predicate, ‘မပြန်ပါ။’

Object, ‘စကားကို။’

Attrib. Adj. of Object, ‘တစ်ခွန်းမျှ။’

SENTENCE.—‘မောင်တိုးမြသည်ကျောင်း၌ စာသင်သည်အပြင်။’  
‘ဓိမိ၌လည်းသင်ကြားသည်။ သို့ရာတွင်စာမေးပွဲကိုမအောင်ရှာ။’

A. ‘မောင်တိုးမြသည်ကျောင်း၌စာသင်သည်။’ [Principal.]



Connective.—‘အပြင်။’

B, ‘(မောင်ထိုးမြသည်) ဒိပ်၌လည်း သင်ကြားသည်။’ [Principal, in cumulative co-ordination with A.]

Connective.—‘သို့ရာတွင်။’

C. ‘(မောင်ထိုးမြသည်) စာမေးပွဲကို မအောင်ရှာ။’ [Principal, in adversative co-ordination with A and B.]

*Analysis of A.*

Subject, ‘မောင်ထိုးမြသည်။’  
 Predicate, ‘စာသင်သည်။’  
 Adv. Adj. of Pred., ‘ကျောင်း၌။’ (place.)

*Analysis of B.*

Subject, ‘(မောင်ထိုးမြသည်။)’  
 Predicate, ‘သင်ကြားသည်။’  
 Adv. Adjuncts of { (1) ‘ဒိပ်၌။’ (place.)  
 Pred., { (2) ‘လည်း။’ (degree.)

*Analysis of C.*

Subject, ‘(မောင်ထိုးမြသည်။)’  
 Predicate, ‘မအောင်ရှာ။’  
 Object, ‘စာမေးပွဲကို။’

SENTENCE.—‘အိုးခင်နှင့်အိုးထွတို့သည်ညီအစ်ကိုဖြစ်ကြသည်။ သို့ဖြစ်သော်ငြားလည်း။ တယောက်ကိုတယောက်မချစ်ခင်ကြသည်ဖြစ်။ ခိုက်ရန်ဒေါသလည်းဖြစ်ကြသည်။’

Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Comment and its Adjuncts.	(a) Direct.	(b) Indirect.		
A. 'ထိုးခင်နှင့်ထိုးလှူဆိုသည်ညီအစ်ကိုဖြစ်ကြသည်။'	Principal	ထိုးခင်နှင့်ထိုးလှူဆိုသည်	ထိုးခင်နှင့်ထိုးလှူဆိုသည်	...	ဖြစ်ကြသည်	ညီအစ်ကို	...	...	...	...
B. '(ထိုးခင်နှင့်ထိုးလှူဆိုသည်) ထယောက် ကို ထယောက်မချင်ခင်ကြသည်။'	Principal, in adversative co-ordination with A, and cumulative co-ordination with C.	ပြင်။	(ထိုးခင်နှင့်ထိုးလှူဆိုသည်)	ထယောက်	မချင်ခင်ကြသည်	...	ထယောက်	...	...	...
C. '(ထိုးခင်နှင့်ထိုးလှူဆိုသည်) ခိုက်ရန် ဒေါသလည်းဖြစ်ကြသည်။'	Principal, in adversative co-ordination with A, and cumulative co-ordination with B.	...	(ထိုးခင်နှင့်ထိုးလှူဆိုသည်)	...	ဖြစ်ကြသည်	ခိုက်ရန်	...	...	...	လည်း (degree.)

## Alternative, ဝိကပ္ပနု။

499. The clauses of this class are connected by the Alternative conjunctions explained in par. 396.

SENTENCE.—‘သူသည်ပြည်မြို့သို့မဟုတ်ဘဲ။ မန္တလေးမြို့သို့သွားသည်။’

A. ‘သူသည်ပြည်မြို့သို့မသွား။’ [Principal.]

Connective.—‘မဟုတ်ဘဲ။’

B. ‘(သူသည်) မန္တလေးမြို့သို့သွားသည်။’ [Principal, in alternative co-ordination with A.]

*Analysis of A.*

Subject, ‘သူသည်။’  
 Predicate, ‘မသွား။’  
 Adv. Adj. of Pred., ‘ပြည်မြို့သို့။’ (place.)

*Analysis of B.*

Subject, ‘(သူသည်။)’  
 Predicate, ‘သွားသည်။’  
 Adv. Adj. of Pred., ‘မန္တလေးမြို့သို့။’ (place.)

SENTENCE.—‘သူ့သော်လည်းကောင်း။ ငါ့သော်လည်းကောင်းသွားရမည်။’

A. ‘သူ့သွားရမည်။’ [Principal.]

Connective.—‘သော်လည်းကောင်း။’

B. ‘ငါ့သွားရမည်။’ [Principal, in alternative co-ordination with A.]



*Analysis of A.*

Subject,	‘သူ။’
Predicate,	‘သွားရမည်။’

*Analysis of B.*

Subject,	‘ငါ။’
Predicate,	‘သွားရမည်။’

SENTENCE.—‘သင်သွားလော့။ သို့မဟုတ်လျှင်။ ငါရှိက်မည်။’

A. ‘သင်သွားလော့။’ [Principal.]

Connective.—‘သို့မဟုတ်လျှင်။’

B. ‘ငါ(သင့်ကို)ရှိက်မည်။’ [Principal, in alternative co-ordination with A.]

*Analysis of A.*

Subject,	‘သင်။’
Predicate,	‘သွားလော့။’

*Analysis of B.*

Subject,	‘ငါ။’
Predicate,	‘ရှိက်မည်။’
Object,	‘(သင့်ကို။)’

SENTENCE.—‘ထိုသူသည်လူမိုက်သော်လည်းကောင်း။ လူလိမ်  
လူကောက်သော်လည်းကောင်းဖြစ်သည်။’

A. ‘ထိုသူသည်လူမိုက်ဖြစ်သည်။’ [Principal.]

Connective.—‘သော်လည်းကောင်း။’

B. ‘(ထိုသူသည်)လူလိမ်လူကောက်ဖြစ်သည်။’ [Principal, in alter-  
native co-ordination with A.]

*Analysis of A.*

Subject, ‘သူသည်။’

Attrib. Adj. of Subject, ‘ထို။’

Predicate (Complex), { ‘ဖြစ်သည်။’ V. I. P.  
‘လူမိုက်။’ subjective complement.

*Analysis of B.*

Subject, ‘(သူသည်။)’

Attrib. Adj. of Subject, ‘(ထို။)’

Predicate (Complex), { ‘ဖြစ်သည်။’ V. I. P.  
‘လူလိမ်လူကောက်။’ subj. complement.

SENTENCE.—‘ထိုအခန်းသို့သွား၍ခဲတံကိုဖြစ်စေ။ မင်တံကိုဖြစ်  
စေယူခဲ့သည်အပြင်။သဒ္ဒါစာအုပ်ကိုလည်းယူခဲ့ပါ။’

Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Comment and its Adjuncts.	(a) Direct.	(b) Indirect.		
A. 'ထိုအခန်းထို့ (သင်) သွား။'	Principal.	၍	(သင်)	...	သွား	...	...	...	...	ထိုအခန်း (place.)
B. 'ခဲတံကို (သင်) ယူခဲ့။'	Principal, in cumulative co-ordination with A and alternative co-ordination with C.	ဖြစ်စေ	(သင်)	...	ယူခဲ့	...	ခဲတံကို	...	...	...
C. 'မင်တံကို (သင်) ယူခဲ့သည်။'	Principal, in cumulative co-ordination with A and alternative co-ordination with B.	အပြင်	(သင်)	...	ယူခဲ့သည်	...	မင်တံကို	...	...	...
D. 'သဒ္ဒါစာအုပ်ကိုလည်း (သင်) ယူခဲ့ပါ။'	Principal, in cumulative co-ordination with A, B, and C.	...	(သင်)	...	ယူခဲ့ပါ	...	သဒ္ဒါစာအုပ်ကို	...	...	လည်း (degree.)



## CHAPTER VIII.

### ANALYSIS OF COMPLEX SENTENCES.

**500.** A **Complex Sentence** in Burmese is just like an English Complex sentence, *i.e.* one which, besides a principal subject and predicate, contains one or more subordinate clauses each having a subject and predicate of its own. The **Principal Subject** and **Predicate** are called in Burmese ပါးနုကတ္တား and ပါးနုဝါစာ respectively, and the clause consisting of these is called ပါးနုဝါကျကတ္တာ, **Principal Clause**. The **Subordinate Clause** is called နိသိတဝါကျကတ္တာ။

**501.** The Subordinate clauses which appear in Burmese Complex sentences are of three kinds:—

- (1) **Noun-Clauses**, နာမဝါကျကတ္တာ။
- (2) **Adjective-Clauses**, နာမဝိသေသနဝါကျကတ္တာ။
- (3) **Adverbial Clauses**, ကြိယဝိသေသနဝါကျကတ္တာ။

For the purpose of distinguishing these Subordinate clauses, we cannot do better than follow Mr. C. P. Mason's excellent method of underscoring, using, as he does, a thick line for a Noun-clause, a thin line for an Adjective-clause and a dotted line for an Adverbial clause.

### NOUN-CLAUSES, နာမဝါကျကတ္တာ။

**502.** The nature of the Noun-clause in Burmese has been fully explained under pars. 364—366, but there are a few other points in connexion with it that need our attention.

503. We have seen that the Nominative case-postposition မှာ or ကား is used to indicate the Noun-clause used as subject; *as*, (a) သူပြောသည်ကားမှန်၏, '(what) he says is right;' (b) သူတို့ပြန်လာကြမည်မှာအမှန်ဖြစ်ပါသည်, '(that) they will come back is (a) certainty;' and that the Accusative case-postposition ကို is used to indicate the Noun-clause used as object; *as*, (c) သူပေးသည်ကိုကျွန်ုပ်မယူ, '(I) did not take (what) he gave (me);' (d) သူလာမည်ကိုသိသိသလော, 'do you know (that) he will come?' (e) လူတယောက် သစ်ပင်ပေါ်မှ ကျသည်ကို ကျွန်ုပ်မြင်သည်, 'I saw a man fall from a tree.' It should be observed, however, that in (a) သူပြောသည်ကားမှန်၏, and (c) သူပေးသည်ကိုကျွန်ုပ်မယူ, the clauses သူပြောသည် and သူပေးသည် are, in reality, **Adjective-clauses** qualifying some noun understood, (*e.g.* သူပြောသည့်စကား, '(the) words that he says;' သူပေးသည့်အရာ, '(the) thing that he gave,') just as their English renderings 'what he says,' and 'what he gave' are Adjective-clauses with suppressed antecedents: 'that which he says,' 'that which he gave.' But in Burmese the nouns that are understood cannot always be correctly supplied, so that these Adjective-clauses are made to do duty as nouns, and thus become essentially Noun-clauses.

504. In the English translation of the example (e) given above, *i.e.*, လူတယောက် သစ်ပင်ပေါ်မှကျသည်ကိုကျွန်ုပ်မြင်သည်, 'I saw a man fall from a tree,' the object, though complex, is not regarded as a Noun-clause, but as a *peculiar kind of Complex Object* containing an implied or indirect predicate,<sup>1</sup> but in the Burmese construction, လူတယောက်သစ်ပင်ပေါ်မှကျသည် is a **Noun-clause** forming the Complex

<sup>1</sup> See Mr. Mason's *English Grammar*, par. 397, and *Practice and Help in the Analysis of Sentences*, par. 68.

Object to the principal verb ဖြစ်, and having for its own subject and predicate လူ and ကျသည် respectively.

505. A clause to which the conjunctive adverb ဟူ၍ or ဟု is affixed, is also a Noun-clause used as object. The principal verb to which such a clause is the object is generally a verb of 'saying,' 'thinking,' &c.; as, သူကမလာနိုင်ပါဟု ဖြောသည်, 'he says, "I cannot come"'<sup>1</sup> or 'he says that he cannot come.'

Although မှာ or ကား is used to indicate the Noun-clause, it may sometimes be omitted as in သူသွားသည်မဟုတ်၊ သူသာသည်မှန်၏။

506. A Noun-clause in genitive relation (par. 366) should be treated as an Attributive adjunct.

507. So far the Noun-clauses in Burmese would need no further comment were it not for another use of မှာ or ကား which makes the sentence to which it is attached appear at first sight to be identical with a Noun-clause used as the subject to a verb, but in reality it is not so. Take for example the sentences (a) ကျွန်ုပ်အဖွန်ဆိုသည်ကား။ ကျွန်ုပ်သားအထွန်ပျင်းသည်, 'I say truthfully, my son is very lazy ;' (b) ကျွန်ုပ်ရန်ကုန်မြို့သို့လာသည်မှာ မိဘသေဆုံးသောကြောင့် လာသည်, 'as regards my coming to Rangoon, I came to Rangoon because my parents died.' In these sentences, ကျွန်ုပ်အဖွန်ဆိုသည်ကား and ကျွန်ုပ်ရန်ကုန်မြို့သို့လာသည်မှာ are not Noun-clauses, for it is obvious that the Subjects of ပျင်း၏ and လာသည် are သား and ကျွန်ုပ် respectively. These sentences written in the usual order would read

(a) ကျွန်ုပ်သားအထွန်ပျင်းသည်ဟု ကျွန်ုပ်အဖွန်ဆိုသည်။

<sup>1</sup> Mr. Mason says that 'a quotation is not a substantive or dependent clause' (see his *Grammar*, p. 407), but in Burmese no marked difference is made between direct and indirect speech.



(b) မိဘဝေဆုံးသောကြောင့်ကျွန်ရန်ကုန်မြို့သို့လာသည်။

In (a) ကျွန်အမှန်ဆိုသည် is the Principal clause and ကျွန်သားအတွန်ပျင်းသည် is a Noun-clause, object to ဆို။ In (b) ကျွန်ရန်ကုန်မြို့သို့လာသည် is the Principal clause, and မိဘဝေဆုံးသောကြောင့် is an Adverbial clause of reason. It will be seen from this, that in the order first given these Principal clauses are thrown forward to the beginning. This inversion of the usual order, and the repetition of the Principal clause at the end as in (b) are made for emphasis as well as for clearness, so that the main predicate is presented to the mind at the outset. In longer sentences this would be much more apparent, where according to the ordinary rule of Burmese Syntax, the principal verb should come last. This keeps the mind on the strain. To obviate this the principal verb may be presented first. In doing so, the Burmese mind no doubt associated the clause thus thrown forward in some way with the subject of the sentence, and affixed မှာ or ကား to it. This may be due to the false analogy created by such a sentence as သူပြောသည်ကားမှန်၏, where သူပြောသည် is a Noun-clause and ကား the emphatic Nominative case-postposition having not only the inherent signification of 'as to,' 'as for,' 'in regard to,' (see par. 91. (iii) and (iv) ) but also an *anticipatory* force. The throwing forward of the Principal clause in this manner presupposes that it might be repeated again at the end, as in (b). The sentence (a) may therefore, also be written ကျွန်အမှန်ဆိုသည်ကားကျွန်သားအတွန်ပျင်းသည်ဟုကျွန်ဆိုသည်, which in loose English may be rendered to bring out the Burmese construction, 'as to what I truthfully say, I say my son is very lazy.' It will be seen that the clause used with မှာ or ကား attached in the way explained above, has a *forward* reference, and acts as an introduction to some explanation or statement which follows. In အကြောင်း

မှာ<sup>1</sup> which so frequently begins a Burmese letter, as well as in အမိပြုယ်ကား<sup>1</sup>, ဥဒါဟရုဏ်ကား<sup>1</sup>, we see the same anticipatory force of မှာ and ကား။

Sometimes in a sentence like (b) containing an Adverbial clause, the verb ဖြစ်သည် or the Augmentative affix တည်း is used in place of the Principal clause repeated; as, ကျွန်ုပ်တို့ကုန်မြို့သို့လာသည်မှာမိဘသေဆုံးသောကြောင့်ဖြစ်သည်။<sup>2</sup>—တည်း။ In analysing such sentences, the Principal clause repeated at the end, or the verb ဖြစ်, or the affix တည်း should be omitted.

The verb in the Principal clause thrown forward, when repeated again at the end, may be replaced by another verb with a similar meaning, as in ဤအရပ်သို့အကျွန်ုပ်လာရသည်ကား \* \* \* ထိုရထားရှင်ကိုပင်အဖို့၍ ဤပြည်သို့အကျွန်ုပ်ရောက်နိုင်ပါသည်။ (*Mahá Janaka Vatthu*, p. 21.)

508. We will now proceed to give a few examples showing the analysis of Complex sentences containing Noun-clauses:—

SENTENCE.—‘သူဤအရပ်သို့လာသည်ကားအမှန်ဖြစ်ပါသည်။’

Subject (Complex), ‘သူဤအရပ်သို့လာသည် [ကား။]’—Noun-clause (A).

Predicate (Complex), { ‘ဖြစ်ပါသည်။’ V. I. P.  
‘အမှန်။’ subjective complement.

<sup>1</sup> Note that these words are not phrases but parts of Simple sentences rendered incomplete by the omission of the Predicate-verb ဖြစ်သည်; thus, ဥဒါဟရုဏ်ကား = ဥဒါဟရုဏ်ကား၍သို့ဖြစ်သည်။ The verb is suppressed for the sake of brevity.

<sup>2</sup> The use of ဖြစ်သည် in this way appears to be quite modern.

*Analysis of A.*

Subject,	‘သူ။’
Predicate,	‘လာသည်။’
Adv. Adj. of Pred.,	‘ဤအရပ်သို့။’ (place.)

SENTENCE.—‘မောင်ထွန်းသည်မိမိ၏ နှုတ်သီးသားကိုဤကဲ့သို့ပြင်းထန်စွာရိုက်နှက်သည်မှာအနည်းငယ်မျှမသင့်လျော်ချေ။’

Subject (Complex),	‘မောင်ထွန်းသည်.....ရိုက်နှက်သည် [မှာ။]’—Noun-clause (A.)
Predicate,	‘မသင့်လျော်ချေ။’
Adv. Adj. of Pred.,	‘အနည်းငယ်မျှ။’ (degree.)

*Analysis of A.*

Subject,	‘မောင်ထွန်းသည်။’
Predicate,	‘ရိုက်နှက်သည်။’
Object,	‘သားကို။’
Attrib. Adjuncts of Object,	{ (1) ‘မိမိ၏။’ (2) ‘နှုတ်သီးသား။’
Adv. Adjuncts of Pred.,	{ (1) ‘ဤကဲ့သို့။’ (2) ‘ပြင်းထန်စွာ။’ } (manner.)

SENTENCE.—‘သူနတ်ဖြန်လာမည်ကိုသင်သိသလော။’

Subject,	‘သင်။’
Predicate,	‘သိသလော။’
Object (Complex),	‘သူနတ်ဖြန်လာမည် [ကို။]’—Noun-clause (A.)



*Analysis of A.*

Subject,	‘သူ။’
Predicate,	‘လာမည်။’
Adv. Adj. of Pred.,	‘နက်ဖြန်။’ (time.)

SENTENCE.—‘လူတယောက်ခွေးတကောင်ကို လမ်းပေါ်၌ရိုက်သည်ကို ကျွန်တော်မြင်ခဲ့ပါသည်။’

Subject,	‘ကျွန်တော်။’
Predicate,	‘မြင်ခဲ့ပါသည်။’
Object (Complex),	‘လူတယောက်.....ရိုက်သည် [ကို။]’—Noun-clause (A.)

*Analysis of A.*

Subject,	‘သူ။’
Attrib. Adj. of Subject,	‘တယောက်။’
Predicate,	‘ရိုက်သည်။’
Object,	‘ခွေးကို။’
Attrib. Adj. of Object,	‘တကောင်။’
Adv. Adj. of Pred.,	‘လမ်းပေါ်၌။’ (place.)

SENTENCE.—‘သူကမလာနိုင်ပါဟူ၍မှတ်လိုက်သည်။’

Subject,	‘သူက။’
Predicate,	‘မှတ်လိုက်သည်။’
Object (Complex),	‘(သူ) မလာနိုင်ပါ [ဟူ၍။]’—Noun-clause (A.)

*Analysis of A.*

Subject,	‘(သူ။)’
Predicate,	‘မလာနိုင်ပါ။’

SENTENCE.—‘ထိုသမင်၏အသားကို ငါယခုစားရတော့မည်  
မြေခွေးအောက်မေ့၏။’

Subject, ‘မြေခွေး။’  
 Predicate, ‘အောက်မေ့၏။’  
 Object (Complex), ‘ထိုသမင်၏အသားကို.....စားရတော့မည်  
 [ထူ။]’—Noun-clause (A.)

*Analysis of A.*

Subject, ‘ငါ။’  
 Predicate, ‘စားရတော့မည်။’  
 Object, ‘အသားကို။’  
 Attrib. Adj. of Object, ‘ထိုသမင်၏။’  
 Adv. Adj. of Pred., ‘ယခု။’ (time.)

SENTENCE.—‘ကျွန်ုပ်အမှန် ဆိုသည်မှာ ကျွန်ုပ်သားအလွန်ပျင်း  
၏။’

Subject, ‘ကျွန်ုပ်။’  
 Predicate, ‘ဆိုသည်။’  
 Object (Complex), ‘ကျွန်ုပ်သားအလွန်ပျင်း၏။’—Noun-clause (A.)  
 Adv. Adj. of Pred., ‘အမှန်။’ (affirmation.)

*Analysis of A.*

Subject, ‘သား။’  
 Attrib. Adj. of Subject, ‘ကျွန်ုပ်။’  
 Predicate, ‘ပျင်း၏။’  
 Adv. Adj. of Pred., ‘အလွန်။’ (degree.)

SENTENCE.—‘ယုညကဟင်အော်သည်ကိုကျွန်ုပ်မကြားပါ။’

Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Complement and its Adjuncts.	(a) Direct.	(b) Indirect.		
A. ‘ယုညကဟင်အော်သည်ကိုကျွန်ုပ်မကြားပါ။’	Complex	...	ကျွန်ုပ်	...	မကြားပါ	...	‘ယုညကဟင်အော်သည်’- Noun clause (B.)	...	...	...
B. ‘ယုညကဟင်အော်သည်။’	Subord. Noun-clause object to the verb မကြားပါ။	ကို	သူ	...	ဟင်အော်သည်	...	...	...	...	ညက (time.)



## ADJECTIVE-CLAUSES, နာမဝိသေသနဝါကျကဏ္ဍ။

509. The function of an **Adjective-Clause** in Burmese (par. 368) does not differ from that of an Adjective-clause in English. It may, therefore, be attached to any noun or pronoun in the sentence of which it forms a part.

510. It has been shown (par. 369) that the connectives used with Adjective-clauses are သည့်, မည့်, သော, and ရ။ The last named word, however, requires care. That it does not always serve as an adjective-connective has been already explained; but it would not be out of place here to give two more examples exemplifying its other uses. In ဤစာအုပ်ကို တွင်သင်ကြိုက်ရာကိုယူပါ, 'from among these books, take *which-ever* you like,' ရ is not an adjective-connective, but a noun acting like a pronoun, in that it stands for စာအုပ်, 'book.' သင်ကြိုက်ရာ is really a contraction of သင်ကြိုက်သည့်အရာ, where သင်ကြိုက်သည့် is an Adjective-clause qualifying အရာ which is also the object to the verb ယူ။ In သင့်ခမည်းတော်၏စံရာဖြစ်သော နေပြည်တော်သည် အလွန် သာယာ၏, '(the) royal country which is your father's *place-of-enjoyment* is exceedingly pleasant,' ရ is not an adjective-connective, but in combination with the verb စံ forms a compound noun, the structure of which is analogous to that of အိပ်ရာ, 'a place where one sleeps' [= 'a bed.'] (see par 420.) စံရာ is used here as the complement of the verb ဖြစ် in the Adjective-clause သင့်ခမည်းတော်၏စံရာဖြစ်သော။

### THE POSITION OF THE ADJECTIVE-CLAUSE.

511. Like an Adjective of Quality, an Adjective-clause always occupies a place before the noun or pronoun it qua-

lifies, but any other word or words may intervene between them. Before analysing a sentence containing an Adjective-clause, care should be taken to find out the noun or pronoun to which the clause is attached; thus in ငါကားစိတ္တစူဠအမည်ရှိသော ဗာရာဏသီ မင်းကြီး၏တမန်တည်း, the Adjective-clause စိတ္တစူဠအမည်ရှိသော belongs to တမန် and not to ဗာရာဏသီ မင်းကြီး။

512. A noun or pronoun may have attached to it a number of Adjectives and Adjective-clauses, in which case, the Adjective-connective သော may be used with each adjective or clause as in the example given on page 210, or it may be suppressed in some places; *as*, အစောက်အပြောအားဖြင့်မရေတွက်နိုင် ( ) ကျယ်စွာသောဤသမုဒ္ဒရာ။ Sometimes the connective is omitted altogether, as in အရွယ်လွန်မြောက်။ ကျောက်ကုန်းညွတ်ခွေ။ အရေတွန့်လိပ်။ မုတ်ဆိတ်ဆံကြောင်ကျား။ သွားပဲ့ပါးပိုနီ။ သေချိန်ရောက်လုနီး။ အသက်ကြီးလူကောပုဏ္ဏားသည်။

### EXAMPLES OF ANALYSIS.

SENTENCE.—‘ကျွန်ုပ်စီးသည့်မြင်းသည်အလွန်အပြေးမြန်၏’

Subject,	‘မြင်းသည်။’
Attrib. Adj. of Subject,	‘ကျွန်ုပ်စီး[သည့်။]’—Adjective-clause (A.)
Predicate,	‘မြန်၏။’
Adv. Adjuncts of Pred.,	{ (1) ‘အလွန်။’ (degree.) (2) ‘အပြေး။’ (manner.)

*Analysis of A.*

(Adjective-clause qualifying ‘မြင်း။’)

Subject, ‘ကျွန်ုပ်’

Predicate, 'စီးသည်။'

Object, 'မြင်း။' (par. 371.)

SENTENCE.—'တနေ့သ၌ တရားရှုံးသောယောက်ျားတယောက် သည်တရားထွတ်တော်မူထွက်သွားလေ၏။'

Subject, 'ယောက်ျားသည်။'

Attrib. Adjuncts of Subject, { (1) 'တယောက်။'  
(2) 'တရားရှုံး [သော။]'—Adjective-  
clause [A.]

Predicate, 'ထွက်သွားလေ၏။'

Adv. Adjuncts of Pred., { (1) 'တနေ့သ၌' (time.)  
(2) 'တရားထွတ်တော်မူ' (place.)

### Analysis of A.

(Adjective-clause qualifying 'ယောက်ျား။')

Subject, '(ယောက်ျားသည်။)' (par. 370.)

Predicate, 'ရှုံး။'

Object, 'တရား။ (ကို။)'

SENTENCE.—'ထိုအခါ ကေရာဇ်မင်းကြီးသည် မြေးတော်ဝသူ လမင်းသားမြည်တမ်းသောအသံကိုကြားတော်မူ၏။'

Subject, 'ကေရာဇ်မင်းကြီးသည်။'

Predicate, 'ကြားတော်မူ၏။'

Object, 'အသံကို။'



Attrib. Adj. of Object, { 'မြေးတော် ဝယုလမင်းသား မြည်တင်း  
[သော။]'—Adjective-clause (A.)

Adv. Adj. of Pred., 'ထိုအခါ။' (ကာလ။)

### *Analysis of A.*

(Adjective-clause qualifying 'အသံ။')

Subject, 'ဝယုလ။'

Attrib. Adjuncts of Subject, { (1) 'မြေးတော်။'  
(2) 'မင်းသား။'

Predicate, 'မြည်တင်း။'

Object, 'အသံ။'

*Note.*—In ထိုနေ့ကာလကား၏မြည်တင်းသံကိုစေတမုဆိုးသားကြားလေ၏, the verb မြည်တင်း is not a predicate, but in combination with သံ forms a compound noun. သံ is အသံ, the အ of which drops out in the usual way. (see p. 311.) မြည်တင်းသံ is object to the verb ကြားလေ၏။

SENTENCE.—'ထိုမင်းကြီးထံ၌ ခစားသော အိမ်ရှေ့မင်း၏ မိဖုရားကြီးသည် ဓနွာဒေဝီအမည်ရှိ၏။'

Subject, 'မိဖုရားကြီးသည်။'

Attrib. Adj. of Subject, { 'ထိုမင်းကြီးထံ၌ ခစား(သော) [Adjective-clause (A.)]  
'အိမ်ရှေ့မင်း၏။'

Predicate (Complex), { 'ရှိ၏။' V. I. P.  
'အမည်။' subjective complement.  
'ဓနွာဒေဝီ။' Attrib. Adj. of Comp.

*Analysis of A.*

(Adjective-clause qualifying 'အိမ်ရှေ့မင်း။')

Subject, 'အိမ်ရှေ့မင်း။'  
 Predicate, 'ခဝား။'  
 Adv. Adj. of Pred., 'ထိုမင်းကြီးထံ၌' (place.)

SENTENCE.—'ကောရာဇ်မင်းကြီးသည်လည်း အထွန်ပညာနည်း  
ထူးသောမင်းဖြစ်သည်။'

Subject, 'ကောရာဇ်မင်းသည်။'  
 Predicate (Complex), { 'ဖြစ်သည်။' V. I. P.  
                                   'မင်း။' subject complement.  
                                   'အထွန်ပညာနည်းထူး(သော။)' attrib. adj.  
                                   of complement—[Adjective-clause (A.)]  
 Adv. Adj. of Pred., 'လည်း။' (degree.)

*Analysis of A.*

(Adjective-clause qualifying 'မင်း။')

Subject, 'မင်း။'  
 Predicate (Complex), { 'နည်း။' V. I. P.  
                                   'ပညာ။' subjective complement.  
 Adv. Adjuncts of Pred., { (1) 'အထွန်' } (degree.)  
                                   (2) 'ထူး' }

SENTENCE.—‘ဘုရားလောင်းကို အလွယ် ပုဏ္ဏားတမ်းသောနေ့  
ဦးမယ်တော်သမုဒ္ဒဇာမိဖုရားသည် အိပ်မက်ကို မြင်မက်၏။’

Subject, ‘သမုဒ္ဒဇာသည်။’

Attrib. Adjuncts of Subject, { (1) ‘မယ်တော်။’  
(2) ‘မိဖုရား။’

Predicate, ‘မြင်မက်၏။’

Object, ‘အိပ်မက်ကို။’

Adv. Adj. of Pred., { ‘ဘုရားလောင်းကို အလွယ် ပုဏ္ဏား  
တမ်း(သော) [Adjective-clause (A).]  
နေ့၌။ (time.)

*Analysis of A.*

(Adjective-clause qualifying ‘နေ့။’)

Subject, ‘ပုဏ္ဏား။’

Attrib. Adj. of Subject, ‘အလွယ်။’

Predicate, ‘တမ်း။’

Object, ‘ဘုရားလောင်းကို။’

SENTENCE.—‘ဟဲ့ပုဏ္ဏား။ ပြည်သားပြည်သူ အပေါင်းတို့၏ မှတ်  
ရူ ဖြစ်သော ငါ့သားတော်များကို နှင်သတ်၏။’



Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attributive Adjuncts of Subject.	Predicate.		Object.		Attributive Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Complement and its Adjuncts.	(a) Direct.	(b) Indirect.		
A. 'ပြည်သားပြည်သူ အပေါင်း ထို့ရှိ မျက်စိ ဖြစ်သော ငါ့ သားတော်များကို နှင် ထုတ်၏။'	Complex	...	နှင်	...	ထုတ် ၏	...	သား တော် များကို	...	(1) ပြည် သား..... ဖြစ်သော။ Adjective- clause (B). (2) ငါ့	...
B. 'ပြည်သားပြည်သူ အပေါင်း ထို့ရှိ မျက်စိ ဖြစ်သော။'	Subord. Adj. cl., qualifying the noun သားတော်များကို	သော	(သား တော် များ)	...	ဖြစ်	ပြည် သား ပြည် သူအ ပေါင်း ထို့ရှိ မျက်စိ	...	...	...	...

## ADVERBIAL CLAUSES, ကြိယာဝိသေသနဝါကျကဏ္ဍ။

**513. Adverbial Clauses** in Burmese modify a verb or an adjective used as a verb, and may, like Adverbial adjuncts, be classified according to the ideas they express, such as *time, place, manner, &c.* Like Adverbial adjuncts also, they always precede the predicate to which they are attached.

**514.** When the Principal and Adverbial clauses of a Complex sentence have the same subject, the sentence is, as a rule, contracted by omitting the subject of one or other of the clauses; *as*, သူခုန်သောကြောင့် [သူ] လဲသည်, '[he] fell because he jumped.'

### EXAMPLES OF ANALYSIS.

#### 1. Adverbial Clauses relating to Time.

**515.** These end with the connectives explained under par. 398.

SENTENCE.—‘ဤပြည်၌ အကျွန်ုပ်တို့ဆွေတော်မျိုးတော်အပေါင်း  
မင်းမြှောက်သောင်း ခြံရံလျက်။ အနန်းကို အရှင်မင်းကြီး မှီးစံတော်မူ

ပါလော့’

Subject,

‘အရှင်မင်းကြီး။’

Predicate,

‘မှီးစံတော်မူပါလော့။’

Object,

‘အနန်းကို။’

Adv. Adjuncts of Pred.,

{ (1) ‘ဤပြည်၌။’ (place.)  
(2) ‘အကျွန်ုပ်တို့.....ခြံရံ [လျက်။]’—  
Adv. Cl. of Time (A.)

*Analysis of A.*

(Adverbial clause modifying 'စိုးစံတော်မူပါလော့။')

Subject,	'မင်း။'
Attrib. Adjuncts of Subject,	{ (1) 'အကျွန်ုပ်တို့ဆွေတော်မျိုးတော်အပေါင်း။' (2) 'ဪဘက်သောင်း။'
Predicate,	'ခြံရံ။'
Object,	'(အရှင်မင်းကြီးကို။)

SENTENCE.—'ဝေသာန္တရာမင်းကြီးသည်။ ထိုသို့ပြည်တော်ကိုရှု  
ရှောင်သောအခါ။ မျောက်သားတော်မဉ္ဇိမိဖုရားကိုလည်း ဤသို့ဆိုတော်မူ  
၏။'

Subject,	'(ဝေသာန္တရာသည်။)'
Attrib. Adj. of Subject,	'(မင်းကြီး။)'
Predicate,	'ဆိုတော်မူ၏။'
Indirect Object,	'မဉ္ဇိကို။'
Attrib. Adjuncts of Indirect Object,	{ (1) 'မျောက်သားတော်။' (2) 'မိဖုရား။'
Adv. Adjuncts of Pred.,	{ (1) 'ဝေသာန္တရာမင်းကြီးသည်.....ရှုရှောင် [သောအခါ။]'—Adv. Cl. of Time (A.) (2) 'လည်း။' (degree.) (3) 'ဤသို့။' (manner.)

*Analysis of A.*

(Adverbial clause modifying 'ဆိုတော်မူ၏။')

Subject,	'ဝေသာန္တရာသည်။'
Attrib. Adj. of Subject,	'မင်းကြီး။'



Predicate,	‘ရှုမျှော်။’
Object,	‘ပြည်တော်ကို။’
Adv. Adj. of Pred.,	‘ထိုသို့။’ (manner.)

SENTENCE.—‘မောင်နီသည် ကျွန်ုပ်ကိုမြင်လျှင် မြင်ခြင်း ထွက်ပြေးသည်။’

Subject,	‘(မောင်နီသည်။)’
Predicate,	‘ထွက်ပြေးသည်။’
Adv. Adj. of Pred.,	{ ‘မောင်နီ သည် ကျွန်ုပ်ကို မြင် [လျှင် မြင်ခြင်း။]’—Adv. Cl. of Time (A.)

#### Analysis of A.

✓ (Adverbial clause modifying ‘ထွက်ပြေးသည်။’)

Subject,	‘မောင်နီသည်။’
Predicate,	‘မြင်။’
Object,	‘ကျွန်ုပ်ကို။’

## 2. Adverbial Clauses relating to Place.

516. These end with the phrases ရာသို့, ရာမှ, ရာ၌ mentioned in par 398 a.

The word ရာ, when reduplicated and preceded by လေ, is also used as a conjunctive adverbial phrase relating to place, and equivalent in meaning to the English ‘wherever;’ as, ကျွန်ုပ်သွားလေရာရာမိတ်ဆွေများကိုတွေ့သည်, ‘wherever I go, (I) meet friends.’ Sometimes the Locative case-postposition ၌ or မှာ is affixed to လေရာရာ to emphasise the ‘rest-in’ idea; as, ကျွန်ုပ်သွားလေရာရာ၌။ The Accusative case-postposition သို့ may also be affixed to it if the idea of ‘motion towards’

is to be emphasised; *as*, သင်သွားလေရာရာသို့ကျွန်ုပ်သွားပါမည်,  
'I will go *wherever* you go.'

SENTENCE.—‘သူတို့သည်စည်းဝေးရာမှလာကြသည်။’

Subject, ‘သူတို့သည်။’  
Predicate, ‘လာကြသည်။’  
Adv. Adj. of Pred., ‘(သူတို့သည်) စည်းဝေး [ရာမှ]’—Adv. Cl.  
of Place (A.)

### Analysis of A.

(Adverbial clause modifying ‘လာကြသည်။’)

Subject, ‘(သူတို့။)’  
Predicate, ‘စည်းဝေး။’

### 3. Adverbial Clauses relating to Manner and Degree.

517. Under these are included clauses relating to Comparison, Agency, Means or Instrumentality, Conformity, and Omission or Substitution. The connectives used with these clauses are explained under par. 399.

SENTENCE.—‘ဥပျိုင်းသည်ရေထဲ၌ငါးကိုရှာသကဲ့သို့ သင်သည်  
မင်းကြီးဝေသာန္တရာကိုရှာ၏။’

Subject, ‘သင်သည်။’  
Predicate, ‘ရှာ၏။’  
Object, ‘ဝေသာန္တရာကို။’  
Attrib. Adj. of Object, ‘မင်းကြီး။’  
Adv. Adj. of Pred., { ‘ဥပျိုင်းသည် ရေထဲ၌ငါးကိုရှာ [သကဲ့  
သို့]’—Adv. Cl. of Comparison (A)

*Analysis of A.*

(Adverbial clause modifying 'ရှာ၏။')

Subject,	'ဥပျိုင်းသည်။'
Predicate,	'ရှာ။'
Object,	'ငါးကို။'
Adv. Adj. of Pred.,	'ရေထဲ၌။' (place.)

SENTENCE.—'သူသင်ကြားနိုင်သည်ထက် ကျွန်ုပ်တတ်ပါသည်။'

Subject,	'ကျွန်ုပ်။'
Predicate,	'တတ်ပါသည်။'
Adv. Adj. of Pred.,	{ 'သူသင်ကြားနိုင်သည် [ထက်။]'—Adv. Cl of Comparison (A.)

*Analysis of A.*

(Adverbial clause modifying 'တတ်ပါသည်။')

Subject,	'သူ။'
Predicate,	'သင်ကြားနိုင်သည်။'

SENTENCE.—'ထိုယောက်ျားသည် ကြိုးစားသဖြင့် အထမြောက်သည်။'

Subject,	'ယောက်ျားသည်။'
Attrib. Adj. of Subject,	'ထို။'
Predicate,	'အထမြောက်သည်။'
Adv. Adj. of Pred.,	'(ယောက်ျားသည်) ကြိုးစား [သဖြင့်။]'— Adv. Cl., implying Means (A.)



*Analysis of A.*

(Adverbial clause modifying 'အထမြောက်သည်။')

Subject, 'ယောကျ်ားသည်။'

Predicate, 'ကြိုးစား။'

SENTENCE.—'သင်မြောက်ကာမျှ နှင့် ငါ သိသည်။'

Subject, 'ငါ။'

Predicate, 'သိသည်။'

Adv. Adj. of Pred., 'သင်မြောက်[ကာမျှ နှင့်။]'—Adv. Cl., implying  
Means or Instrumentality (A.)*Analysis of A.*

(Adverbial clause modifying 'သိသည်။')

Subject, 'သင်။'

Predicate, 'မြောက်။'

Adv. Adj. of Pred., 'ကာမျှ။'

SENTENCE.—'ငါ့အား သင်သည် မမည်းတော်မှာသည် အတိုင်း  
လျှောက်။'

Subject, 'သင်သည်။'

Predicate, 'လျှောက်။'

Direct Object, 'အကြောင်းအရာကို။' (understood.)

Indirect Object, 'ငါ့အား။'

Adv. Adj. of Pred., 'မမည်းတော်မှာသည် [အတိုင်း။]'—Adv.  
Cl., implying Conformity (A.)

*Analysis of A.*

(Adverbial clause modifying 'သျှောက်။')

Subject, 'မမည်းတော်။'

Predicate, 'မှသည်။'

*Note*.—Sometimes, the connective ရာ used with a clause of time (par. 398 (I) ), is also used for the purpose of indicating *conformity*; its meaning then is equivalent to 'as;' *as*, သင်အလိုရှိရာပြုလုပ်သော, 'act *as* you have (the) wish' [= 'do *as* you like.' ] This use of ရာ in the sense of 'as' or 'according as' is generally found with words that express mental states; thus, 'as' in 'do *as* I tell you' cannot be rendered by ရာ။—one of the connectives shown in par. 399 (iii) must be used.

## SENTENCE.—'သူသည်တည့်လုံးမအိပ်ဘဲနေသည်။'

Subject, 'သူသည်။'

Predicate, 'နေသည်။'

Adv. Adj. of Pred., '(သူ) တည့်လုံးမအိပ် [ဘဲ။]'—Adv. Cl.,  
implying Omission (A.)

*Analysis of A.*

(Adverbial clause modifying 'နေသည်။')

Subject, '(သူ။)'

Predicate, 'မအိပ်။'

Adv. Adj. of Pred., 'တည့်လုံး။' (time)

SENTENCE.—‘သူသည်ထမင်းကိုမစားဘဲရေကိုသောက်သည်။’

Subject,	‘သူသည်။’
Predicate,	‘သောက်သည်။’
Object,	‘ရေကို။’
Adv. Adj. of Pred.,	‘(သူ) ထမင်းကိုမစား [ဘဲ။]’—Adv. Cl., implying Substitution (A.)

*Analysis of A.*

(Adverbial clause modifying ‘သောက်သည်။’)

Subject,	‘(သူ။)’
Predicate,	‘မစား။’
Object,	‘ထမင်းကို။’

4. Adverbial Clauses relating to Cause.

518. These end with the connective words explained under par. 400.

SENTENCE.—‘မိုဗ်းရွာသောကြောင့်ကျွန်ုပ်မသွားနိုင်။’

Subject,	‘ကျွန်ုပ်။’
Predicate,	‘မသွားနိုင်။’
Adv. Adj. of Pred.,	‘မိုဗ်းရွာ [သောကြောင့်။]’—Adv. Cl. of Reason (A.)

*Analysis of A.*

(Adverbial clause modifying ‘မသွားနိုင်။’)

Subject,	‘မိုဗ်း။’
Predicate,	‘ရွာ။’



SENTENCE.—‘သင်မသိ၍တည်းမေးသလော။’

Subject, ‘(သင်။)’

Predicate, ‘မေးသလော။’

Adv. Adj. of Pred., ‘သင်မသိ [၍တည်း။]’—Adv. Cl. of Cause (A.)

*Analysis of A.*

(Adverbial clause modifying ‘မေးသလော။’)

Subject, ‘သင်။’

Predicate, ‘မသိ။’

Adv. Adj. of Pred., ‘တည်း။’ (degree.)

SENTENCE.—‘ကျွန်ုပ် ရန်ကုန် မြို့သို့ လာသည်မှာ မိဘသေဆုံးသောကြောင့်တည်း။’ (The structure of this sentence is explained in par. 507.)

Subject, ‘ကျွန်ုပ်။’

Predicate, ‘လာသည်။’

Adv. Adjuncts of Pred., { (1) ‘ရန်ကုန်မြို့သို့။’ (place.)  
(2) ‘မိဘသေဆုံး[သောကြောင့်။]’—Adv. Cl. of Reason.

*Analysis of A.*

(Adverbial clause modifying ‘လာသည်။’)

Subject, ‘မိဘ။’

Predicate, ‘သေဆုံး။’

## 5. Adverbial Clauses expressing Purpose and Consequence.

519. These end with the conjunction အောင် explained in par. 401.

SENTENCE.—‘သင်သည်အကျွန်ုပ်သေအောင်အဘယ်ကြောင့်ဤ  
သို့နှိပ်စက်သနည်း။’

Subject, ‘သင်သည်။’

Predicate, ‘နှိပ်စက်သနည်း။’

Object, ‘(အကျွန်ုပ်ကို။)’

Adv. Adjuncts of Pred.,  $\left\{ \begin{array}{l} (1) \text{ ‘အကျွန်ုပ်သေ [အောင်။]’ — Adv. Cl} \\ \text{of Purpose (A.)} \\ (2) \text{ ‘အဘယ်ကြောင့်။’ (cause.)} \\ (3) \text{ ‘ဤသို့။’ (manner.)} \end{array} \right.$

*Analysis of A.*

(Adverbial clause modifying ‘နှိပ်စက်သနည်း။’)

Subject, ‘ကျွန်ုပ်။’

Predicate, ‘သေ။’

## 6. Adverbial Clauses of Condition and Hypothesis.

520. These end with the connective words explained under par. 402.

SENTENCE.—‘သင်ထိုငြိမ်သက်စွာမနေကြလျှင် ငါရိုက်မည်။’

Subject, ‘ငါ။’

Predicate, ‘ရိုက်မည်။’

Object,	‘(သင်တို့ကို။)’
Adv. Adj. of Pred.,	‘သင်တို့ငြိမ်သက်စွာမနေကြ [ထွင်း။]’—Adv. Cl., of Condition (A.)

*Analysis of A.*

(Adverbial clause modifying ‘ရှိက်မည်။’)

Subject,	‘သင်တို့။’
Predicate,	‘မနေကြ။’
Adv. Adj. of Pred.,	‘ငြိမ်သက်စွာ။’ (manner.)

SENTENCE.—‘သူမသွားတဲ့ကျွန်ုပ်မသွား။’

Subject,	‘ကျွန်ုပ်။’
Predicate,	‘မသွား။’
Adv. Adj. of Pred.,	‘သူမသွား [တဲ့။]’—Adv. Cl. of Condition (A.)

*Analysis of A.*

(Adverbial clause modifying ‘မသွား။’)

Subject,	‘သူ။’
Predicate,	‘မသွား။’

SENTENCE.—‘သင်သည်သေရသော်မှကောင်း၏။’

Subject,	‘(သင်။)’
Predicate,	‘ကောင်း၏။’
Adv. Adj. of Pred.,	‘သင်သေရ [သော်မှ။]’—Adv. Cl. of Condition (A.)



*Analysis of A.*

(Adverbial clause modifying 'ကောင်း၏')

Subject, 'သင်သည်။'

Predicate, 'သေရ။'

SENTENCE.—'သင်သွားလိုသည်ဖြစ်စေ။မသွားလိုသည်ဖြစ်စေ။  
 ကန်သွားရလိမ့်မည်။' (see pp. 288, 289)

Subject, '(သင်။)'

Predicate, 'သွားရလိမ့်မည်။'

Adv. Adjuncts of Pred.,	{	(1) 'သင်သွားလိုသည် [ဖြစ်စေ။]' (A.)	}	Adv. clauses of Condition.
		(2) '(သင်) မသွားလိုသည် [ဖြစ်စေ။]' (B.)		
		(3) 'ကန်။' (affirmation.)		

*Analysis of A.*

(Adverbial clause modifying 'သွားရလိမ့်မည်။')

Subject, 'သင်။'

Predicate, 'သွားလိုသည်။'

*Analysis of B.*

(Adverbial clause modifying 'သွားရလိမ့်မည်။')

Subject, '(သင်။)'

Predicate, 'မသွားလိုသည်။'

## 7. Concessive Clauses.

521. These end with the connective words explained under par. 403.

SENTENCE.—‘ထိုယောက်ျားသည်ဆင်းရဲသော်လည်း။ အလွန်  
ရိုးဖြောင့်၏။’

Subject, ‘(ယောက်ျား။)’

Attrib. Adj. of Subject, ‘(ထို။)’

Predicate, ‘ရိုးဖြောင့်သည်။’

Adv. Adjuncts of Pred., { (1) ‘ထို ယောက်ျား သည် ဆင်းရဲ [သော်  
လည်း။]’—Adv. Cl. of Concession (A.)  
(2) ‘အလွန်။’ (degree.)

*Analysis of A.*

(Adverbial clause modifying ‘ရိုးဖြောင့်သည်။’)

Subject, ‘ယောက်ျားသည်။’

Attrib. Adj. of Subject, ‘ထို။’

Predicate, ‘ဆင်းရဲ။’

## SENTENCES CONTAINING THE NOUN, အကြောင်း။

522. This word enters into composition so often that it is deemed necessary here to offer a few remarks on some points which are likely to occasion difficulty in the analysis of sentences containing it.

523. အကြောင်း is a verbal noun derived from the root ကြောင်း, ‘to draw a line,’ and its primary meaning is there-

fore, 'a drawn line or anything resembling a line,' 'a long mark or streak.' With this meaning it forms compound nouns in combination with other nouns, as for instance, စာကြောင်း, '(a) line of writing;' လမ်းကြောင်း, 'path,' 'road;' ရေကြောင်း, 'channel.' From this primary meaning it has branched off to signify 'cause,' 'reason,' 'purpose,' 'object,' 'means,' 'circumstance,' 'account,' 'description,' 'purport,' 'event,' 'subject,' 'topic,' 'what pertains to or concerns.' In the examples given below the word is used with one or other of these secondary meanings.

- (a) နတ်ပြည်သို့ရောက်ကြောင်းခရီးကိုသင်သိသလော။  
 (b) နတ်ပြည်သို့ရောက်ကြောင်းကောင်းမှုကိုပြုလေဦး။  
 (c) ပစ္စုပ္ပန်သံသရာ အကျိုးနှစ်ပါး ပြည့်စုံစေ ကြောင်းကောင်း မြတ်သောအဆုံးအမကိုပေး။

In (a) နတ်ပြည်သို့ရောက်ကြောင်း is an Adjective-clause contracted by the omission of some words: in full it reads [သင်] နတ်ပြည်သို့ရောက် [ရန်အ] ကြောင်း [ဖြစ်သော။] The omitted words are shown in brackets. This clause qualifies the noun ခရီး which is the object to the verb သိသလော။ The literal translation of the sentence in full is, 'do you know the way (or journey) which is (the) means for you to reach (the) nat country?'

### Analysis.

Subject,	'သင်။'
Predicate,	'သိသလော။'
Object,	'ခရီးကို။'
Attrib. Adj. of Object,	{ '(သင်) နတ်ပြည်သို့ရောက်ရန်အကြောင်း ဖြစ်[သော။]'—Adjective-clause (A.)



## Analysis of A.

Subject,

‘(ခရီး)’

Predicate (Complex),

$$\left\{ \begin{array}{l} \text{‘ဖြစ်’ V. I. P.} \\ \text{‘အကြောင်း’ subj. complement.} \\ \text{‘(သင်) နတ်ပြည်သို့ရောက်ရန်’ attrib. adj.} \\ \text{of comp.} \end{array} \right.$$

The sentences (b) and (c) are of the same construction as (a), their subordinate clauses being adjectival and contracted; *e.g.* (b) နတ်ပြည်သို့ရောက်ကြောင်း = [သင်] နတ်ပြည်သို့ရောက် [ရန်အ] ကြောင်း [ဖြစ်သော] ကောင်းမှုကို [သင်] ပြုလေဦး; (c) ပစ္စုပ္ပန်သံသရာအကျိုးနှစ်ပါးဖြည့်စုံစေကြောင်း = ပစ္စုပ္ပန်သံသရာအကျိုးနှစ်ပါးဖြည့်စုံစေ [ရန်အ] ကြောင်း [ဖြစ်သော] ကောင်းမြတ်သောအဆိုးအမကို [သင်] ပေး။

(d) သူလာကြောင်းကိုကျွန်ုပ်သိသည်။ In this sentence သူလာကြောင်း may be dealt with in two ways: (i) လာကြောင်း may be taken as a compound noun, and the preceding pronoun သူ as being in the genitive case, or (ii) သူလာ may be treated as an Adjective-clause qualifying အကြောင်း; thus, သူလာ [သည့်အ] ကြောင်းကိုကျွန်ုပ်သိသည်, ‘I know the circumstance *that he came*.’

(e) စာပြန်လိုက်ပါမည့်အကြောင်းကြားမှာလိုက်ပါသည် = [သင်] စာပြန်လိုက်ပါမည့် အကြောင်း [ကိုကျွန်ုပ်] ကြားမှာ လိုက် ပါသည်, the structure of this is the same as that of (d) shown in the second mode of treatment.

(f) ဘုရားလောင်းသည့် အလွယ် ဘမ်းဟန် အကြောင်းကိုအကုန်အစင်ပြန်ပြောလေ၏, *lit.* ‘(the) Praloung fully related (the)

*circumstances* of (the) snake-charmer's *way-of-catching*.' In this sentence အလွယ် is a noun in the Genitive case, and ဘမ်းဟန်အကြောင်း is a compound noun object to the verb ပြန်ပြောလေ၏။

(g) မောင်တေသည် ဆေးအတတ်ကို သင်ကြားရမည့်အကြောင်း နှင့်အင်္ဂလိပ်ပြည်သို့သွားပြီး, 'Moung Pe has gone to England *with the purpose* that (he) will study medicine.' Here မောင်တေသည် ဆေးအတတ်ကိုသင်ကြားရမည့် is an Adjective-clause qualifying အကြောင်း which together with the postposition နှင့် forms an adverbial adjunct of *reason* to the verb သွားပြီး။

## CHAPTER IX.

### ANALYSIS OF COMPLEX SENTENCES OF MORE THAN TWO CLAUSES.

524. These contain, besides the Principal clause, a number of Subordinate clauses some of which are either **Compound** or **Complex**—*Compound*, when they are co-ordinate with each other; *complex*, when they have within them other Subordinate clauses. In Burmese a Compound Subordinate Clause is called သမာသနိသိတဝါကျကဏ္ဍ, and a Complex Subordinate Clause is called ဓိသကနိသိတဝါကျကဏ္ဍ။ These clauses are exemplified below in order of importance.

#### A. COMPLEX SUBORDINATE CLAUSES.

##### EXAMPLES OF ANALYSIS.

SENTENCE.—‘သူကလာမည်ဟု ပြောသည်ကို မယုံနှိုင်း’  
A ————— A  
B ————— B

In this sentence the entire clause A—A, ‘သူကလာမည်ဟုပြောသည်,’ is a Complex Noun-clause, object to the verb ‘မယုံနှိုင်း,’ the contained clause B—B is another Noun-clause, object to the verb ‘ပြောသည်’ in A—A.

Subject, ‘သင်။’

Predicate, ‘မယုံနှိုင်း။’

Object (Complex), ‘သူကလာမည်ဟုပြောသည် [ကို။]’ —Complex Noun-clause (A—A.)



*Analysis of A—A.*

Subject,	‘သူက။’
Predicate,	‘ပြောသည်။’
Object (Complex),	‘(သူ) လာမည် [ဟု။]’—Noun-clause (B—B.)

*Analysis of B—B.*

Subject,	‘(သူ။)’
Predicate,	‘လာမည်။’

SENTENCE.—‘ကျွန်ုပ်သင့်အိမ်သို့မနေ့ကလာသောအခါ။ သင်

A
B
B

တတ်နေသော စာအုပ်သည် မည်သူစီရင်ရေးသားသော စာအုပ်ဖြစ်

A
C
C

သနည်း’

In this sentence, **A—A** is a Complex Adjective-clause qualifying the noun ‘စာအုပ်,’ the principal subject. Within **A—A** is contained the Adverbial clause **B—B** modifying the verb ‘တတ်နေ,’ the Predicate of **A—A**. **C—C** is an Adjective-clause qualifying the noun ‘စာအုပ်,’ the subjective complement of the principal predicate ‘ဖြစ်သနည်း’

Subject,	‘စာအုပ်သည်။’
Attrib. Adj. of Subject,	$\left\{ \begin{array}{l} \text{‘ကျွန်ုပ်သင့်အိမ်သို့မနေ့ကလာသောအခါ။} \\ \text{သင်တတ်နေ [သော။]} \text{’—Complex Ad-} \\ \text{jective-clause (A—A.)} \end{array} \right.$
Predicate (Complex),	$\left\{ \begin{array}{l} \text{‘ဖြစ်သနည်း။’ V. I. P.} \\ \text{‘စာအုပ်။’ subj. complement.} \\ \text{‘မည်သူစီရင်ရေးသား [သော။]} \text{’—attrib.} \\ \text{adj. of comp.—[Adjective-clause (C—C.)]} \end{array} \right.$

*Analysis of A—A.*

Subject,	‘သင်။’
Predicate,	‘ထင်နေ။’
Object,	‘(စာအုပ်။)’ (par. 371.)
Adv. Adj. of Pred.,	{ ‘ကျွန်ုပ် သင့် အိမ်သို့ မနေ့ကလာ [သောအခါ။]’—Adv. Cl. of Time (B—B.)

*Analysis of B—B.*

Subject,	‘ကျွန်ုပ်။’
Predicate,	‘လာ။’
Adv. Adjuncts. of Pred.,	{ ‘သင့်အိမ်သို့’ (place.) ‘မနေ့က။’ (time.)

*Analysis of C—C.*

Subject,	‘မည်သူ။’
Predicate (Compound),	‘စီရင်ရေးသား။’
Object,	‘(စာအုပ်။)’

SENTENCE.—‘သိပ္ပံပညာမင်းကြီးသည်ပြည်သူတို့ကားကိုးကား

A-----  
B-----

မြတ်စွာသောဘုရားရှင်မိမိတို့နှင့် ရှိချေသောကြောင့်။ ဤသို့ဆိုပြန်တော်မူ

-----A  
-----B

၏။’

Here A—A is a Complex Adverbial clause of reason, modifying the principal verb ‘ဆိုပြန်တော်မူ၏,’ and containing within it the Noun-clause B—B, subject to ‘ရှိ’ which is used here as a verb of complete predication.

Subject, '(သိဉ်းဝင်း)'

Attrib. Adj. of Subject, '(မင်းကြီး)'

Predicate, 'ဆိုပြန်တော်မူ၏။'

Adv. Adjuncts of Pred., { (1) 'သိဉ်းဝင်း မင်းကြီးသည် ပြည်သူတို့ စကားကို.....မတတ်နိုင်ရှိချေ [သောကြောင့်]'—Complex Adv. Cl. of Reason (A—A.)  
(2) 'ဤသို့' (manner.)

*Analysis of A—A.*

Subject (Complex), 'သိဉ်းဝင်း မင်းကြီးသည် ပြည်သူတို့ စကားကို...မတတ်နိုင်။'—Noun-clause (B—B.)

Predicate, 'ရှိချေ။'

*Analysis of B—B.*

Subject, 'သိဉ်းဝင်းသည်။'

Attrib. Adj. of Subject, 'မင်းကြီး။'

Predicate, 'မတတ်နိုင်။'

Attrib. Adj. of Pred., 'ပြည်သူတို့စကားကိုထားမြစ်ပစ်ပယ်ခြင်းငှါ' (purpose.)

SENTENCE.—'အလုပ်သမားသည်တမင်းစားပြီးလျှင်။ ပင်ပန်း

A  
B  
C

သည် ဖြစ်၍။ အိပ်ပျော်ခြင်းသို့ရောက်လေ၏။'

A

—B

In this sentence, A—A is a Complex Adverbial clause of reason modifying the principal verb 'ရောက်လေ၏,' Within it are contained



the clauses **B—B** and **C—C**. **B—B** is a Complex Noun-clause, subject to 'ဖြစ်' which is used here as a verb of complete predication with the meaning of 'to occur,' 'happen,' 'take place.' **C—C** is contained in **B—B**, and is an Adverbial clause of time, modifying the verb 'ပင်ပန်းသည်။'

Subject, 'အလုပ်သွားသည်။'

Predicate, 'ရောက်လေ၏။'

Adv. Adjuncts of Pred., { (1) '(အလုပ်သွား) ထမင်းစားပြီးလျှင်။ ပင်ပန်းသည်ဖြစ် [၍။]'—Complex Adv. Cl. of Reason (A—A.)  
(2) 'ဒီရပ်ကွက်ခြင်းသို့။' (place.)

#### Analysis of A—A.

Subject (Complex), '(အလုပ်သွား) ထမင်းစားပြီးလျှင်ပင်ပန်းသည်။'—Complex Noun-clause (B—B.)

Predicate, 'ဖြစ်။'

#### Analysis of B—B.

Subject, '(အလုပ်သွား)။'

Predicate, 'ပင်ပန်းသည်။'

Adv. Adj. of Pred., { '(အလုပ်သွား)ထမင်းစားပြီး[လျှင်။]'—Adv. Cl. of Time (C—C.)

#### Analysis of C—C.

Subject, '(အလုပ်သွား)။'

Predicate, 'စား။'

Object, 'ထမင်း (ကို)။'

SENTENCE.—‘ဤသို့သတို့သိီးငယ်ငါ့မြည်တမ်း၏။ တုန်လှုပ်

A  
B  
C D

လျက်။ သွားလေသည် ရှိသော်။ ဘုရားလောင်းအားပြင်းစွာသော

A  
B

D  
ပူဆွေးစိုးရိမ်ခြင်းသည်ဖြစ်၏။’

Here the entire Complex Adverbial clause of time **A—A** modifies the verb ‘ဖြစ်၏’ in the Principal clause, and contains within it the Complex Noun-clause **B—B**, subject to ‘ရှိ;’ the predicate in this Noun-clause, *i.e.* ‘သွားလေသည်,’ is modified by the two contained Adverbial clauses of time, **C—C** and **D—D**.

Subject (Compound), ‘ပူဆွေးစိုးရိမ်ခြင်းသည်။’

Attrib. Adj. of Subject, ‘ပြင်းစွာသော။’

Predicate, ‘ဖြစ်၏။’

Indirect Object, ‘ဘုရားလောင်းအား။’

Adv. Adj. of Pred., { ‘ဤသို့သတို့သိီးငယ်...သွားလေသည်ရှိ  
[သော်]’—Complex Adv. Cl. of Time  
(A—A.)

Note that the principal verb ဖြစ် is used here also as a verb of complete predication.

### Analysis of A—A.

Subject (Complex), ‘ဤသို့သတို့သိီးငယ်...သွားလေသည်။’—  
Complex Noun-clause (B—B.)

Predicate, ‘ရှိ။’

Observe that ရှိ is here a verb of complete predication.

*Analysis of B—B.*

Subject,	‘သတို့သွီးငယ်။’
Predicate,	‘သွားလေသည်။’
Adv. Adjuncts of Pred.,	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div> <p>(1) ‘ဤသို့။’ (manner.)</p> <p>(2) ‘(သတို့သွီးငယ်) ငိုမြည်တမ်း[၍။]’—Adv. Cl. of Time (C—C.)</p> <p>(3) ‘(သတို့သွီးငယ်)တုန်လှုပ်[လျက်။]’—Adv. Cl. of Time (D—D.)</p> </div> </div>

*Analysis of C—C.*

Subject,	‘(သတို့သွီးငယ်။)’
Predicate,	‘ငိုမြည်တမ်း။’

*Analysis of D—D.*

Subject,	‘(သတို့သွီးငယ်။)’
Predicate,	‘တုန်လှုပ်။’

SENTENCE.—‘ဆင်ဖြူတော်ကိုလှူခြင်းသည် မင်းတို့အကျင့်  
A B

ခွဲဟုတ်သည့် အမှုမဟုတ်သော်လည်း။ ဆင်ဖြူရတနာသည်အရှင်

မင်းကြီးတို့အားရှားစွာသောဘုန်းကြွက်သရေကိုဆောင်၏။’  
A B

Here **A—A** is a Complex Adverbial clause of concession modifying the principal verb ‘ဆောင်၏,’ and contains within it the Adjective-clause **B—B**, attached to the noun ‘အမှု,’ the complement of ‘မဟုတ်။’

Subject,	‘ဆင်ဖြူရတနာသည်။’
Predicate,	‘ဆောင်၏။’



Direct Object,	‘တုန်းကြက်သရေကို။’
Attrib. Adj. of Dir. Obj.	‘မျှားစွာသော။’
Indirect Object,	‘အရှင်မင်းကြီးတို့အား။’
Adv. Adj. of Pred.,	{ ‘ဆင်ဖြူတော်ကိုလှူခြင်းသည်.....အမှု မဟုတ် [သော်လည်း]’—Complex Adv. Cl. of Concession (A—A.)

*Analysis of A—A.*

Subject,	‘ဆင်ဖြူတော်ကိုလှူခြင်းသည်။’
Predicate (Complex),	{ ‘မဟုတ်။’ V. I. P. ‘အမှု။’ subj. complement. ‘မင်းတို့အကျင့်ချွတ်ယွင်း [သည်။]’—attrib. adj. of comp.—[Adjective clause (B—B.)]

*Analysis of B—B.*

Subject,	‘အကျင့်။’
Attrib. Adj. of Subject,	‘မင်းတို့ (၏)။’
Predicate,	‘ချွတ်ယွင်း။’

SENTENCE.—‘ခုနစ်ရာ သောမိဖုရား တို့သည်။ ဆံပင် ဖြန့်ကြဲ

လျက်။ လက်အစုံဖြင့်ရင်အုံကိုခတ်တီး၍။ အရှင်မင်းကြီး။ ကျွန်  
မတို့နှစ်ယောက်ဆုံးနှုံးကြကွဲအောင်။ အဘယ်ကြောင့်၍သို့ပြုရသနည်းဟု  
သနားစကွယ်အသွယ်သွယ်ငိုကြွေးလျက်။ ဘုရားလောင်းနေ့ကသို့အ  
စည်တစိုက်လိုက်ကြကုန်၏။’

Here the principal predicate ‘ထိုက်ကြကုန်၏’ is modified by the three Adverbial Clauses of time A—A, B—B, and C—C. The clause C—C is complex, containing within it the Complex Noun-clause D—D, object to the verb ‘ငိုကြွေး။’ In D—D is contained the Adverbial Clause of purpose E—E modifying the verb ‘ပြုရသနည်း။’

Subject, ‘မိဖုရားတို့သည်။’

Attrib. Adj. of Subject, ‘ခုနစ်ရာသော။’

Predicate, ‘ထိုက်ကြကုန်၏။’

Adv. Adjuncts of Pred., { (1) ‘(မိဖုရား တို့သည်) ဆံပင် ဖြန့် ကြ  
[လျက်။]’—Adv. cl. of time (A—A.)  
(2) ‘(မိဖုရား တို့သည်).....ခတ် တီး  
[၍။]’—Adv. cl. of time (B—B.)  
(3) ‘(မိဖုရား တို့သည်).....ငို ကြွေး  
[လျက်။]’—Complex Adv. Cl. of time  
(C—C.)  
(4) ‘ဘုရားလောင်းနောက်သို့။’ (place.)  
(5) ‘အစည်တစိုက်။’ (manner.)

#### Analysis of A—A.

Subject, ‘(မိဖုရားတို့သည်။)’

Predicate, ‘ဖြန့်ကြ။’

Object, ‘ဆံပင်ကို။’

#### Analysis of B—B.

Subject, ‘(မိဖုရားတို့သည်။)’

Predicate, ‘ခတ်တီး။’

Object, ‘ရင်အုံကို။’

Adv. Adj. of Pred., ‘လက်အစုံဖြင့်။’ (instrument.)

*Analysis of C—C.*

Subject,	‘(မိဖုရားထို့သည်။)’
Predicate,	‘ငိုကြွေး။’
Object (Complex),	{ ‘အရှင်မင်းကြီး...ပြုရသနည်း [ဟု။]’ — Complex Noun-clause (D—D.)
Adv. Adjuncts of Pred.,	{ (1) ‘သနားစွာထွယ်။’ (purpose.) (2) ‘အထွယ်ထွယ်။’ (manner.)

*Analysis of D—D.*

Subject,	‘အရှင်မင်းကြီး။’
Predicate,	‘ပြုရသနည်း။’
Adv. Adjuncts of Pred.,	{ (1) ‘ကျွန်မတို့နှိုင်းဆုံးရှုံးကြကွဲ [အောင်။]’ — Adv. Cl. of Purpose (E—E.) (2) ‘အဘယ်ကြောင့်။’ (reason.) (3) ‘ဤသို့။’ (manner.)

*Analysis of E—E.*

Subject,	‘နှိုင်းဆုံး။’
Attrib. Adj. of Subject,	‘ကျွန်မတို့ (၏။)’
Predicate (Compound),	‘ဆုံးရှုံးကြကွဲ။’

SENTENCE.—‘အရှင်မြေးတော်တို့ကို အကျွန်ုပ်စားရလျှင်။ စား

ရချင်း။ ဝတ်ရလျှင် ဝတ်ရချင်း။ မွေးကြွေးပါအံ့။’  
A-----B
B-----B
A C-----C
D-----D

The structure of this sentence has been explained. (see p. 275)



Subject,	‘အကျွန်ုပ်’
Predicate,	‘မွေးကျွေးပါအံ့’
Object,	‘မြေးတော်ထို့ကို’
Attrib. Adj. of Object,	‘အရှင်’

Adv. Adjuncts of Pred.,	(1) ‘အကျွန်ုပ်စားရလျှင်။ စားရ[ချင်း။]’— Complex Adv. Cl. of time (A—A.)
	(2) ‘အကျွန်ုပ်ဝတ်ရလျှင်။ ဝတ်ရ[ချင်း။]’— Complex Adv. Cl. of time (C—C.)

*Analysis of A—A.*

Subject,	‘(အကျွန်ုပ်ထို့။)’
Predicate,	‘စားရ။’
Adv. Adj. of Pred.,	‘အကျွန်ုပ်စားရ [လျှင်။]’—Adv. Cl. of time (B—B.)

*Analysis of B—B.*

Subject,	‘အကျွန်ုပ်’
Predicate,	‘စားရ။’

The analysis of C—C is the same as that of A—A.

SENTENCE.—‘ငါ့ချွေးမမဋ္ဌိဒေဝီ။ သင်မှုကား။ လင်ကိုချစ်၍

A.....  
B.....B

သင်းရဲကိုခံလိုမှု။ ခံနိုင်ပါစေ။’  
.....A

Subject,	‘သင်မှုကား။’
Predicate,	‘ခံနိုင်ပါစေ။’

Object, 'ဆင်းရဲကို။' (understood.)  
 Adv. Adj. of Pred., '(သင်) လင်ကိုချစ်၍ဆင်းရဲကို (သင်) ခံယူ  
 [မှု။]'—Complex Adv. Cl. of Condition  
 (A—A.)

*Analysis of A—A.*

Subject, '(သင်။)'  
 Predicate, 'ခံယူ။'  
 Object, 'ဆင်းရဲကို။'  
 Adv. Adj. of Pred., '(သင်) လင်ကိုချစ် [၍။]'—Adv. Cl. of Reason (B—B.)

*Analysis of B—B.*

Subject, '(သင်။)'  
 Predicate, 'ချစ်။'  
 Object, 'လင်ကို။'

SENTENCE.—'အကျွန်ုပ်တို့အရှင်မင်းကြီးသည်။ သွီးတော်နှစ်

A.....  
 B.....

C.....  
 D.....

သက်ရာ သူကိုထီးနန်းနှင်းလေဟု မှာတော်မူခဲ့သည်အတိုင်း။ အ

..... B

..... C

..... D

လားအ ဘာကိုထောက်ရှုမြော်ချင့်လျှင်။ စစ်သူကြီးသည်မင်းသွီးနှင့်

..... A

လည်းအကျမ်းဝင်၏။'

Here the entire clause A—A, 'အကျွန်ုပ်တို့အရှင်မင်းကြီးသည်..... (ကျွန်ုပ်တို့) ထောက်ရှုမြော်ချင့်လျှင်,' is a Complex Adverbial clause of

condition, modifying the principal predicate ‘အကျွမ်းဝင်၏,’ and having for its subject ‘ကျွန်ုပ်တို့’ understood. It contains within it another Complex Adverbial Clause **B—B**, ‘အကျွန်ုပ်တို့အရှင်မင်းကြီးသည်.....မှာတော်မူခဲ့သည်အတိုင်း,’ implying *conformity*, and modifying the verb ‘ထောက်ရှုမြှင့်ချင့်။’ Within **B—B** is contained the Complex Noun-clause **C—C**, ‘သွီးတော်နှစ်သက်ရာသူကိုထီးနန်း (သင်တို့) နှင်းလေဟု,’ which in its turn contains the Adjective-clause **D—D**, ‘သွီးတော်နှစ်သက်ရာ,’ qualifying the noun ‘သူကို,’ the Indirect Object. **C—C** has for its subject ‘သင်တို့’ understood, and is object to the predicate-verb ‘မှာတော်မူခဲ့သည်’ in **B—B**. Note that ကို in သူကို is used as the sign of the Dative. (par. 479.)

SENTENCE.—‘ထို အခါ။ မြို့တံခါး၌ ထွက်ကုန် ဝင်ကုန် သော  
 မိန်းမကြီးငယ်အရွယ်အလတ်တို့သည်။ မြတ်သောအဆင်း အသရေ  
 ဖြင့်ရုပ်နေသော မန္တိဒေဝီကိုမြင်လျှင်။ သိချင်ကျွမ်းချင်မေးမြန်းချင်  
 သော နှလုံးဖြင့်စူးစူးဝန်းဝန်းရံလျက်။ ရှုကြည့်မေးမြန်းကြ၏။’

The subject of this sentence, ‘မိန်းမကြီးငယ်အရွယ်အလတ်တို့သည်’ is qualified by the Adjective-clause **A—A**, ‘ထိုအခါ.....ထွက်ကုန်ဝင်ကုန်သော။’ This clause is compound. (see pars. 471, 496, 524, and p. 425.) The principal predicate, ‘ရှုကြည့်မေးမြန်းကြ၏,’ (which is compound), is modified by the whole Complex Adverbial clause of time **B—B**, ‘(မိန်းမကြီးငယ်အရွယ်အလတ်တို့သည်).....စူးစူးဝန်းဝန်းရံလျက်,’ within which are contained another Complex Adverbial clause of time **C—C**, ‘(မိန်းမကြီးငယ်အရွယ်အလတ်တို့သည်).....မြင်လျှင်,’ modifying the compound predicate ‘စူးစူးဝန်းဝန်းရံ,’ and the Adjective-clause **E—E**, ‘သိချင်ကျွမ်းချင်မေးမြန်းချင်သော,’ qualifying နှလုံး which with



the postposition ဖြင့် forms an adverbial adjunct to the compound predicate 'ရုန်းဝန်းရဲ။' The predicate ထိချင်ကျွမ်းချင်မေးမြန်းချင် in E-E should be treated as a compound predicate. The subjects of B-B and C-C are the same as that of the Principal clause. The contained clause C-C has within it the Adjective-clause D-D, 'မြတ်သောအဆင်းအသရေဖြင့်ရပ်နေသော,' qualifying the object 'မဒ္ဒိဒေဝီ,' which is also the subject of this clause.

SENTENCE.—'ဝေဿန္တရာ မင်းကြီးသည်။ အမတ်။ ငါ့အား

A-----  
B-----

သင်သည် ငါ့မည်း တော်မှာ သည်အတိုင်း။ ဆုတ်ဆိုင်းခြင်းမရှိ

---

B C-----C

သိသာ ကုန်စင်အောင် လျှောက်။ ကြောက်ရွံ့ထိတ်လန့်ခြင်း

---

A F-----

D-----D E-----E

သင်မရှိနှင့်ဟု ဆို၏။'

---

F

This sentence contains two Noun-clauses A-A and F-F both object to 'ဆို၏။' The first is complex, containing within it the four Adverbial clauses B-B, C-C, D-D and E-E, all modifying လျှောက်။ C-C, D-D, and E-E are contracted. In C-C the subject 'သင်' and the conjunction 'ထဲ' are omitted; in D-D the subject 'ငါ' and the conjunction 'အောင်' are omitted; and in E-E the subject 'အကြောင်းအရာ' is understood. The object to the verb သိသာ in D-D is 'အကြောင်းအရာ' understood. These clauses in full read: '(သင်) ဆုတ်ဆိုင်းခြင်းမရှိ (ထဲ။) (အကြောင်းအရာကိုငါ) သိသာ (အောင်) (အကြောင်းအရာ) ကုန်စင်အောင်။' The object to the verb 'လျှောက်' in the clause A-A, namely 'အကြောင်းအရာ,' is understood.

SENTENCE.—'ယခု အရှင်မင်းကြီး ဆိုဇော် မူသော စကားကို ကျွန်ုပ်မနှစ်သက်။ အဘယ်ကြောင့်နည်းဟူမူကား။ မိန်းမတို့မည်သည် ကားများစွာလှည့်ပတ်တတ်သောမာယာလည်းရှိ၏။'

In this passage, the portion that claims our attention is အဘယ်ကြောင့်နည်းဟူမူကား 'if (you) say "why?"' We have seen under par. 272 where some explanation has been given of its structure, that it is a Subordinate hypothetical (conditional) clause; and as such it belongs to a separate sentence the principal clause of which is always understood though not expressed. The principal predicate to which it is an adjunct is some such verb as ဆိုမည်; thus, အဘယ်ကြောင့်နည်း (သင်) ဟူမူကား။ (ကျွန်ုပ်တို့ဆိုဆိုမည်။), 'if (you) say "why?" (I will say thus.)' In analysing this clause, the adverb အဘယ်ကြောင့်နည်း may be taken simply as the object to ဟူ, or as an adverbial adjunct to the verb understood as shown in par. 272. In the latter case, a noun-clause object to ဟူ will be formed. The analysis of the principal clause understood may be omitted. The following examples will make these points clear:—

### ‘အဘယ်ကြောင့်နည်း (သင်) ဟူမူကား။’

(Adverbial clause of Condition modifying ‘ဆိုမည်’ understood.)

Subject,	‘(သင်။)’
Predicate	‘ဟူ။’
Object,	‘အဘယ်ကြောင့်နည်း။’

### ‘အဘယ်ကြောင့် (သင်မနှစ်သက်သ) နည်း (သင်) ဟူမူကား။’

A.....A  
B—————B

(Complex Adverbial clause of Condition modifying ‘ဆိုမည်’ understood.)

#### Analysis of A—A.

Subject,	‘(သင်။)’
Predicate,	‘ဟူ။’
Object (Complex),	‘အဘယ်ကြောင့်သင်မနှစ်သက်သနည်း။’ —Noun-clause (B—B.)

*Analysis of B—B.*

Subject, 'သင်။'  
 Predicate, 'မနှစ်သက်သနည်း။'  
 Adv. Adj. of Pred., 'အဘယ်ကြောင့်။ (reason.)'

**B. COMPOUND SUBORDINATE CLAUSES.**

**EXAMPLES OF ANALYSIS.**

SENTENCE.—'သူလာ၍ပေးသည်ကိုကျွန်ုပ်မသိ။'

Complex Sentence. { Principal Clause, 'ကျွန်ုပ်မသိ။'  
 { Compound Subord. { A. 'သူလာ (သည်ကို။)'  
 Noun-clause. { Connective.—'၍။'  
 B. '(သူ) ပေးသည်ကို။' in cumulative  
 co-ordination with A.

Subject, 'ကျွန်ုပ်။'

Predicate, 'မသိ။'

Object (Complex), { (A) 'သူလာ(သည် [ကို။])' } Compound Noun-clause.  
 { (B) '(သူ)ပေးသည် [ကို။]' }

*Analysis of A.*

Subject, 'သူ။'

Predicate, 'လာ။'

*Analysis of B.*

Subject, '(သူ)။'

Predicate, 'ပေး။'



SENTENCE.—‘သူလာမည်မလာမည်ကိုသင်သိသလော။’

Complex Sentence.	Principal Clause,	‘သင်သိသလော။’
	Compound Subord. Noun-clause.	{ A. ‘သူလာမည် (ကို။)’ B. ‘(သူ) မလာမည်ကို။’ in alternative co-ordination with A.

SENTENCE.—‘သူလာ၍နေမည်မနေမည်ကိုမပြော။’

Complex Sentence.	Principal Clause,	‘(သူ) မပြော။’
	Compound Subord. Noun-clause.	{ A. ‘သူလာ (မည်ကို။)’ Connective.—‘၍။’ B. ‘(သူ) နေမည် (ကို။)’ in cumulative co-ordination with A. C. ‘(သူ) မနေမည်ကို။’ in cumulative co-ordination with A, and alternative co-ordination with B.

SENTENCE.—‘ပြည်မြို့မှ လာ၍ကျွန်ုပ် အိမ်၌နေသော သူသည်  
ကျွန်ုပ်၏အစ်ကိုဖြစ်ပါသည်။’

Complex Sentence.	Principal Clause,	‘သူသည်ကျွန်ုပ်၏အစ်ကိုဖြစ်ပါသည်။’
	Compound Subord. Adjective-clause.	{ A. ‘ပြည်မြို့မှလာ (သော။)’ Connective.—‘၍။’ B. ‘ကျွန်ုပ်အိမ်၌နေသော။’ in cumula- tive co-ordination with A.

Subject,	'သူသည်။'		
Attrib. Adj. of Subject,	$\left\{ \begin{array}{l} \text{A. 'ပြည်မြို့မှလာ [သော။]'} \\ \text{B. 'ကျွန်ုပ်အိမ်၌နေ [သော။]'} \end{array} \right\}$		
			Compound Adjective-clause.
Predicate (Complex),	$\left\{ \begin{array}{l} \text{'ဖြစ်ပါသည်။'} \text{ V. I. P.} \\ \text{'အစ်ကို။'} \text{ subj. complement.} \\ \text{'ကွန်ရစ်။'} \text{ attrib. Adj. of comp.} \end{array} \right\}$		

*Analysis of A.*

Subject,	'(သူ။)'
Predicate,	'လာ။'
Adv. Adj. of Pred.,	'ပြည်မြို့မှ။' (place.)

*Analysis of B.*

Subject,	'(သူ။)'
Predicate,	'နေ။'
Adv. Adj. of Pred.,	'ကျွန်ုပ်အိမ်၌။' (place.)

SENTENCE.—'သူတို့သည်သီချင်းဆို၍သော်လည်းကောင်း။ ကခုန်၍သော်လည်းကောင်း။ လာကြလိမ့်မည်။'

Complex Sentence.	Principal clause,	'သူတို့သည်လာကြလိမ့်မည်။'	
	Compound Subord.	A. '(သူတို့သည်) သီချင်းဆို၍။'	
	Adverbial clause.	$\left\{ \begin{array}{l} \text{Connective. — 'သော်လည်းကောင်း။'} \\ \text{B. '(သူတို့သည်) ကခုန်၍။' in alternative co-ordination with B.} \end{array} \right.$	

Subject, 'သူတို့သည်။'

Predicate, 'လာကြထိန်းမည်။'

Adv. Adj. of { A. '(သူတို့သည်)သိချင်းဆို[၍။]' } Compound Ad-  
Pred., { B. '(သူတို့သည်)ကခုန် [၍။]' } verbial clause  
of Time.

*Analysis of A.*

Subject, '(သူတို့သည်။)'

Predicate, 'သိချင်းဆို။'

*Analysis of B.*

Subject, '(သူတို့သည်။)'

Predicate, 'ကခုန်။'

*N.B.*—The analysis in tabular form of a Complex sentence, taken at random from the *Vessantrā*, is given at the end of this book.



## CHAPTER X.

### ANALYSIS OF COMPOUND COMPLEX SENTENCES.

525. A compound sentence of which one or more members are themselves complex sentences, is a **Compound Complex Sentence**, သမာသမိဿကဝါကျ။

#### EXAMPLES OF ANALYSIS.

SENTENCE.—‘ထိုခွေးသည် ကျွန်ုပ်ချက် ထားသော ထမင်းကိုစားသည်အပြင်။ ကျွန်ုပ်သွီးကိုလည်းကိုက်လေသည်။’

A. ‘ထိုခွေးသည် ကျွန်ုပ်ချက်ထားသော ထမင်းကိုစားသည်။’ — **Complex Sentence.**

Connective. — ‘အပြင်။’

B. ‘(ထိုခွေးသည်) ကျွန်ုပ်သွီးကိုလည်း ကိုက်လေသည်။’ — **Simple sentence, in cumulative co-ordination with A.**

#### *Analysis of A.*

Subject,	‘ခွေးသည်။’
Attrib. Adj. of Subject,	‘ထို။’
Predicate,	‘စားသည်။’
Object,	‘ထမင်းကို။’
Attrib. Adj. of Object,	‘ကျွန်ုပ်ချက်ထား [သော။]’ — <b>Adjective-clause (C.)</b>

*Analysis of C.*

Subject,	‘ကျွန်ုပ်။’
Predicate,	‘ချက်ထား။’
Object,	‘ထမင်း (ကို)။’

*Analysis of B.*

Subject,	‘(ခွေးသည်။)’
Attrib. Adj. of Subject,	‘(ထို)။’
Predicate,	‘ကိုက်လေသည်။’
Object,	‘သွီးကို။’
Attrib. Adj. of Object,	‘ကျွန်ုပ်။’
Adv. Adj. of Pred.,	‘လည်း။’ (degree.)

SENTENCE.—‘သူလာမည်ကို ကျွန်ုပ်မသိပါ။ သို့ရာတွင် လာလျှင် ပြောပါမည်။’

A. ‘သူလာမည်ကို ကျွန်ုပ်မသိပါ။’—Complex sentence.  
C C

Connective.—‘သို့ရာတွင်။’

B. ‘(သူ) လာလျှင် (ကျွန်ုပ်သင့်ကို) ပြောပါမည်။’—Complex sentence, in adversative co-ordination with A.  
D ..... D

*Analysis of A.*

Subject,	‘ကျွန်ုပ်။’
Predicate,	‘မသိပါ။’
Object (Complex),	‘သူလာမည် [ကို။]’—Noun-clause (C—C.)

*Analysis of C—C.*

Subject,	‘သူ။’
Predicate,	‘လာမည်။’

*Analysis of B.*

Subject,	‘(ကျွန်ုပ်။)’
Predicate,	‘ပြောပါမည်။’
Indirect Object,	‘(ဆင့်လို။)’
Adv. Adj. of Pred.,	‘(သူ)လာ [လျှင်။]’—Adv. Cl. of Condition (D—D.)

*Analysis of D—D.*

Subject,	‘(သူ။)’
Predicate,	‘လာ။’

SENTENCE.—‘ပုဏ္ဏား ရှစ်ယောက်တို့သည် ဆင်ဖြူတော် ကိုရလျှင်။ ရှင်လင်းဝမ်းမြောက်စွာ တက်စီး၍။ လူအပေါင်း ခြံရံလျက် မြို့လယ်မင်းသမီးမခရီးဖြင့်သွားလေ၏။’

A. ‘ပုဏ္ဏားရှစ်ယောက်တို့သည်ဆင်ဖြူတော်ကိုရလျှင်။ .....တက်စီး  
(၍။)’—Complex Sentence.

Connective.—‘၍။’

B. ‘(ပုဏ္ဏားရှစ်ယောက်တို့သည်) လူအပေါင်းခြံရံလျက် .....သွား  
လေ၏။’—Complex sentence, in cumulative co-ordination with  
A.



*Analysis of A.*

Subject,	‘(ပုဏ္ဏားတို့သည်။)’
Attrib. Adj. of Subject,	‘(ရှစ်ယောက်။)’
Predicate,	‘တက်စီး။’
Object,	‘(ဆင်ဖြူတော်ကို။)’
Adv. Adjuncts of Pred.,	$\left\{ \begin{array}{l} (1) \text{ ‘ပုဏ္ဏား ရှစ်ယောက် တို့သည် ဆင်ဖြူ } \\ \text{တော် ကို ရ [လျှင်။]} \text{’—Adv. Cl. of} \\ \text{Time (C—C.)} \\ (2) \text{ ‘ခွင်လန်းဝင်းမြောက်စွာ။’ (manner.)} \end{array} \right.$

*Analysis of C—C.*

Subject,	‘ပုဏ္ဏားတို့သည်။’
Attrib. Adj. of Subject,	‘ရှစ်ယောက်။’
Predicate,	‘ရ။’
Object,	‘ဆင်ဖြူတော်ကို။’

*Analysis of B.*

Subject,	‘(ပုဏ္ဏားတို့သည်။)’
Attrib. Adj. of Subject,	‘(ရှစ်ယောက်။)’
Predicate,	‘သွားလေ၏။’
Adv. Adjuncts of Pred.,	$\left\{ \begin{array}{l} (1) \text{ ‘လူအပေါင်းခြံရံ[လျက်။]} \text{’—Adv. Cl.} \\ \text{of Time (D—D.)} \\ (2) \text{ ‘မြို့လယ်မင်းလမ်းမခရီးဖြင့်။’ (means.)} \end{array} \right.$

*Analysis of D—D.*

Subject,	‘လူ။’
Attrib. Adj. of Subject,	‘အပေါင်း။’
Predicate,	‘ခြံရံ။’

SENTENCE.—‘ထိုသို့ မင်းသားမင်းသမီးတို့ငြိမ်းတမ်းလျက် သွားစည်ပင်။ ဇူဇာကာပုဏ္ဏားသည်မညီမညွတ်ရာကိုနင်းမိသဖြင့်ချော်၍တဖန်လဲပြန်၏။’

A. ‘ထိုသို့မင်းသားမင်းသမီးတို့ငြိမ်းတမ်းလျက်။ သွားစည်ပင်။ ဇူဇာ

C

D

E

E

D

ကာပုဏ္ဏားသည်မညီမညွတ်ရာကိုနင်းမိသဖြင့် ချော် (၏။)’—Complex Sentence.

Connective.—‘၍။’

B. ‘(ဇူဇာကာပုဏ္ဏား)တဖန်လဲပြန်၏။’—Simple Sentence, in cumulative co-ordination with A.

### Analysis of A.

Subject, ‘(ဇူဇာကာသည်။)’

Attrib. Adj. of Subject, ‘(ပုဏ္ဏား။)’

Predicate, ‘ချော်။’

Adv. Adj. of Pred., { ‘ထိုသို့မင်းသားမင်းသမီးတို့ငြိမ်းတမ်းလျက် သွားစည်ပင်ဇူဇာကာပုဏ္ဏားသည်..... နင်းမိ [သဖြင့်။]’—Complex Adv. Cl. implying Means (C—C.)

### Analysis of C—C.

Subject, ‘ဇူဇာကာသည်။’

Attrib. Adj. of Subject, ‘ပုဏ္ဏား။’

Predicate, ‘နင်းမိ။’

Object, ‘မညီမညွတ်ရာကို။’

Adv. Adj. of Pred., { 'ထိုသို့မင်းသားမင်းသွီးတို့ရိမြည်တမ်းလျက်  
 သွား [စည်] ပင်။' —Complex Adv. Cl.  
 of Time (D—D.)

*Analysis of D—D.*

Subject (Compound), ' (မင်းသားမင်းသွီးတို့။) '

Predicate, 'သွား။'

Adv. Adjuncts of Pred., { (1) 'ထိုသို့မင်းသားမင်းသွီးတို့ ရိမြည်တမ်း  
 [လျက်။]' —Adv. Cl. of Time (E—E.)  
 (2) 'ပင်။' (degree.)

*Analysis of E—E.*

Subject (Compound), 'မင်းသားမင်းသွီးတို့။'

Predicate, 'ရိမြည်တမ်း။'

Adv. Adj. of Pred., 'ထိုသို့။' (manner.)

*Analysis of B.*

Subject, ' (ဇူဇာကာ။) '

Attrib. Adj. of Subject, ' (ပုဏ္ဏား။) '

Predicate, 'လဲပြန်၏။'

Adv. Adj. of Pred., 'တဖန်။' (time.)



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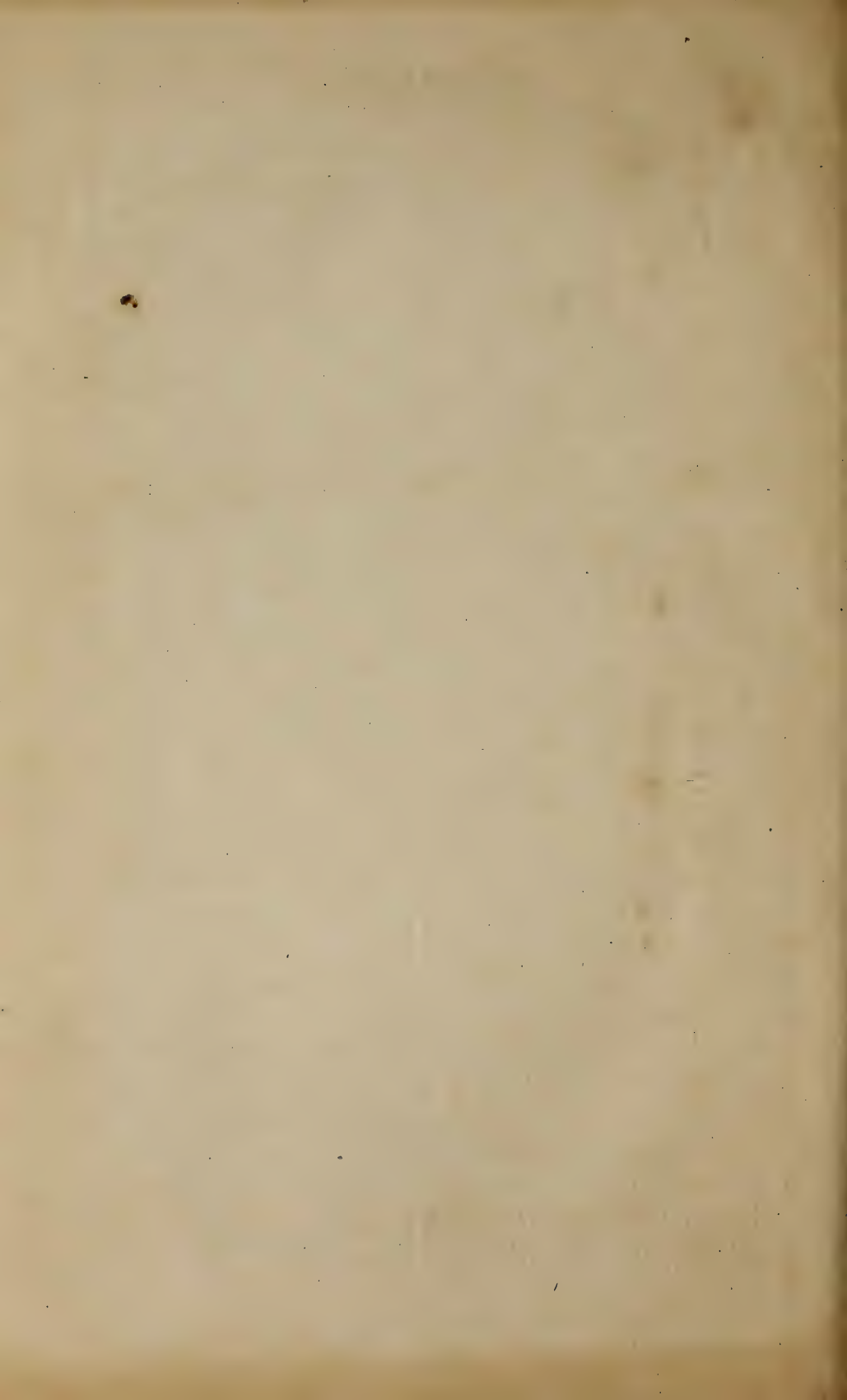
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မိမိတို့သို့သွားကိုခေါ်ပြီးလျှင်။ သင်သည်ယခုလူ  
ချောဟုစေ

Finite

Adjuncts of Predicate.

စေလိုက်ကြီးမင်းသည်)လူ့ပြည်သို့ရှုပြည်ဆင်ခြင်

သျှောင်

...

ရှုပြည်

(time.)

(place.)

...

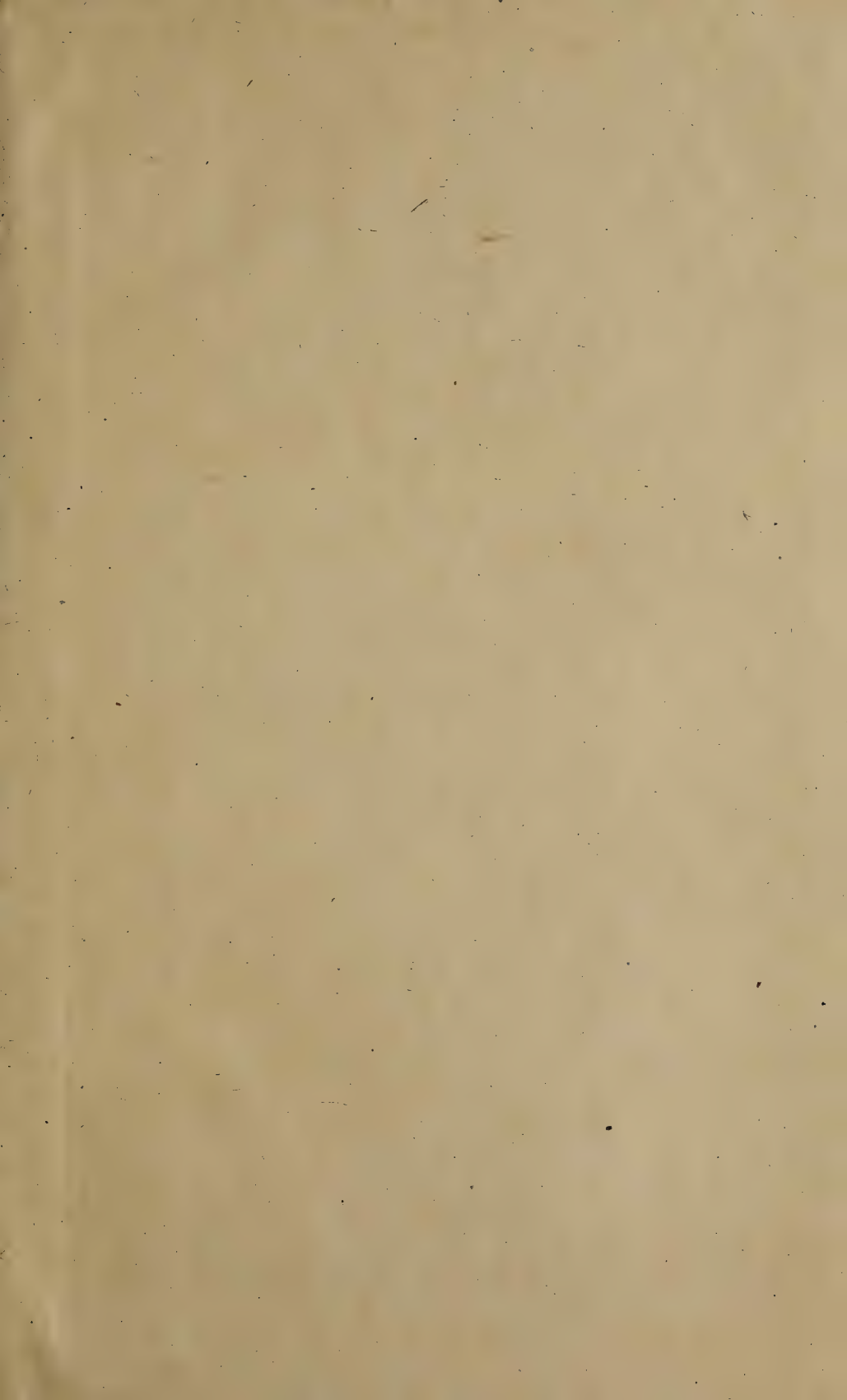




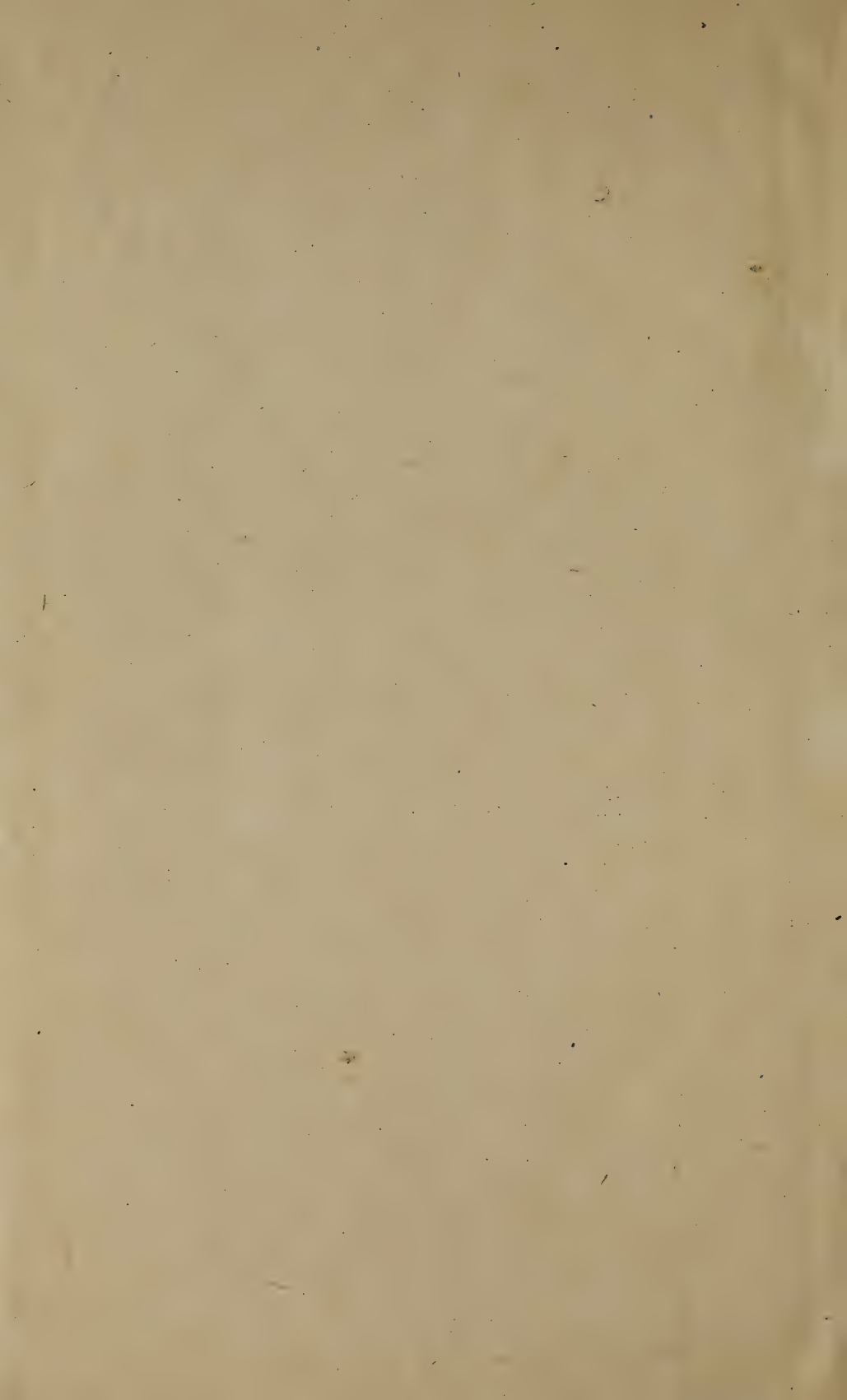
SENTENCE.—‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။ယခုယောက်ျားမြတ်သည်ဟိမဝန္တာသို့ဝင်၏။ထိုယောက်ျားမြတ်အားနေရာသစ်သီးတို့ကိုဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု ဝိသုတ္တိနတ်သားကိုခေါ်ပြီးလျှင်။သင်သည်ယခုလူ့ပြည်သို့သွားချေ။’ ဝက်ပါတောင်၌၌ နှလုံးမွေ့လျော်ဘွယ်ရှိရာအရပ်တွင်။ယောက်ျား မြတ်ထို့နေရာ သစ်သီးကိုဖန်ခင်းချေဟုလေလိုက်၏။—Vessantara, p. 79.

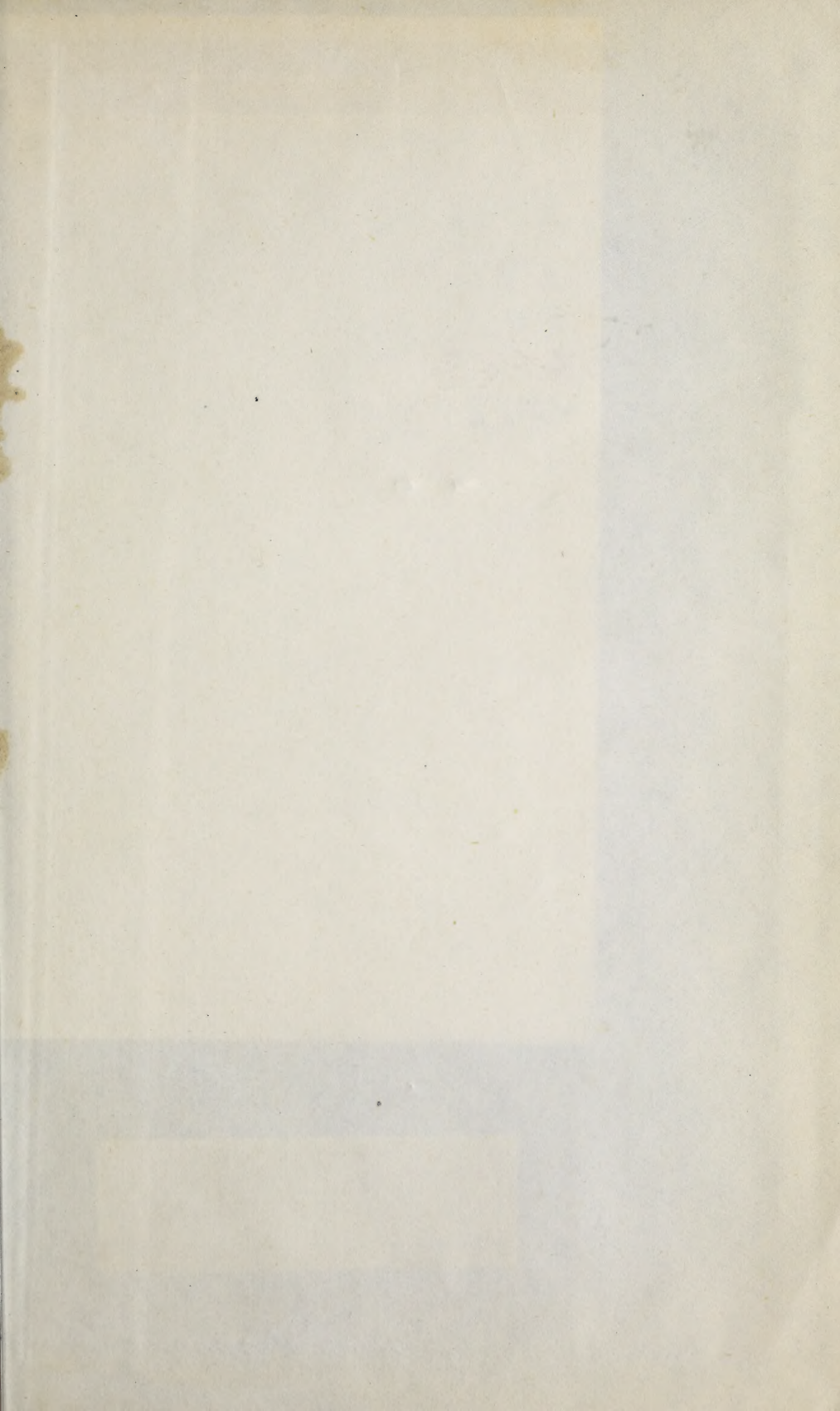
Sentence or Clause to be analysed.	Kind of Sentence or Clause.	Connective.	Subject.	Attrib. Adjuncts of Subject.	Predicate.		Object.		Attrib. Adjuncts of Object.	Adverbial Adjuncts of Predicate.
					Finite Verb.	Complement and Adjuncts.	(a) Direct.	(b) Indirect.		
(A) ‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။ယခုယောက်ျားမြတ်သည်။ဟိမဝန္တာသို့ဝင်၏။ထိုယောက်ျားမြတ်အားနေရာသစ်သီးတို့ကိုဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု ဝိသုတ္တိနတ်သားကိုခေါ်ပြီးလျှင်။သင်သည်ယခုလူ့ပြည်သို့သွားချေ။’ ဝက်ပါတောင်၌၌ နှလုံးမွေ့လျော်ဘွယ်ရှိရာအရပ်တွင်။ယောက်ျားမြတ်ထို့နေရာ သစ်သီးကိုဖန်ခင်းချေဟု [ဆို၍]လေလိုက်၏။	Complex Sentence.	...	သိကြားသည်။	မင်း။	ဝေလိုက်၏။	...	(ဝိသုတ္တိနတ်)	...	(နတ်သား။)	(1) ‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။ယခုယောက်ျားမြတ်သည်။ဟိမဝန္တာသို့ဝင်၏။ထိုယောက်ျားမြတ်အားနေရာသစ်သီးတို့ကိုဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု ဝိသုတ္တိနတ်သားကိုခေါ်ပြီးလျှင်။’ —Complex Adverbial Cl. of Time (B) (2) (သိကြားမင်းသည်) သင်...သွားချေ...နေရာသစ်သီးကိုဖန်ခင်းချေဟု[ဆို၍]။—Complex Adverbial Cl. of Time (C.)
(B) ‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်..... ဝိသုတ္တိနတ်သားကိုခေါ်ပြီးလျှင်။’	Complex Adv. cl. of Time modifying the verb ‘ဝေလိုက်၏’ in A.	ထွင်	(သိကြားသည်။)	(မင်း။)	ခေါ်ပြီး။	...	ဝိသုတ္တိနတ်။	...	နတ်သား။	‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။ယခုယောက်ျားမြတ်သည်။ဟိမဝန္တာသို့ဝင်၏။ထိုယောက်ျားမြတ်အား...ဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု[ဆို၍]’ —Complex Adverbial Cl. of Time (D.)
(C) ‘(သိကြားမင်းသည်)သင်.....သွားချေ။နေရာသစ်သီးကိုဖန်ခင်းချေဟု[ဆို၍]။’	Complex Adv. Cl. of Time modifying the verb ‘ဝေလိုက်၏’ in A.	(၅)	(သိကြားသည်။)	(မင်း။)	(ဆို)။	...	(1) သင်သည်ယခုလူ့ပြည်သို့သွားချေ (ဟု)။ —Noun-clause (E.) (2) ‘ဝက်ပါတောင်၌၌ နှလုံးမွေ့လျော်ဘွယ်ရှိရာအရပ်တွင်။’ —Complex Noun-clause, (F.)	...	(နတ်သား။)	...
(D) ‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။ယခုယောက်ျားမြတ်သည်။ဟိမဝန္တာသို့ဝင်၏။ထိုယောက်ျားမြတ်အား...ဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု[ဆို၍]’	Complex Adv. Cl. of Time modifying the verb ‘ခေါ်ပြီး’ in B.	(လျက်)	(သိကြားသည်။)	(မင်း။)	(ကြံ)။	...	(1) ‘ယခုယောက်ျားမြတ်သည်ဟိမဝန္တာသို့ဝင်၏ (ဟု)။’ —Noun-clause, (G.) (2) ‘ထိုယောက်ျားမြတ်အား...သျှောက်ပတ်၏ဟု’ —Noun-clause, (H.)	...	...	‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။’ —Adverbial Cl. of Time (I.)
(E) ‘သင်သည်ယခုလူ့ပြည်သို့သွားချေ[ဟု]’	Noun clause, object to the verb ‘ဆို’ in C.	(ဟု)	သင်သည်။	...	သွားချေ။	...	...	...	...	(1) ထာဝရ။ (time.) (2) လူ့ပြည်သို့။ (place.)
(F) ‘ဝက်ပါတောင်၌၌ နှလုံးမွေ့လျော်ဘွယ်ရှိရာအရပ်တွင်။ယောက်ျားမြတ်ထို့နေရာသစ်သီးကို[သင်]ဖန်ခင်းချေဟု’	Complex Noun-clause, object to the verb ‘ဆို’ in C.	ဟု	(သင်။)	...	ဖန်ခင်းချေ။	...	နေရာသစ်သီးကို။	...	ယောက်ျားမြတ်ထို့။	(1) ဝက်ပါတောင်၌၌။ (place.) (2) နှလုံးမွေ့လျော်ဘွယ်ရှိရာ—[Adjective Clause (K)] အရပ်တွင်။ (place.)
(G) ‘ယခုယောက်ျားမြတ်သည်ဟိမဝန္တာသို့ဝင်၏[ဟု]’	Noun clause, object to the verb ‘ကြံ’ in D.	(ဟု)	ယောက်ျားမြတ်သည်။	...	ဝင်၏။	...	...	...	...	(1) ထာဝရ။ (time.) (2) ဟိမဝန္တာသို့။ (place.)
(H) ‘ထိုယောက်ျားမြတ်အားနေရာသစ်သီးကိုဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု’	Noun-clause, object to the verb ‘ကြံ’ in D.	ဟု	ထိုယောက်ျားမြတ်အားနေရာသစ်သီးကိုဖန်ခင်း၍ပေးအံ့သောဌာသျှောက်ပတ်၏ဟု။—Gerundial Infinitive Phrase.	...	သျှောက်ပတ်၏။	...	...	...	...	...
(I) ‘ထိုအခါ။(သိကြားမင်းသည်)လူ့ပြည်သို့ရှုကြည့်ဆင်ခြင်လက်သော်။’	Adv. Cl. of Time modifying the verb ‘ကြံ’ in D.	ထက်သော်။	(သိကြားသည်။)	(မင်း။)	ရှုကြည့်ဆင်ခြင်။	...	...	...	...	(1) ထိုအခါ။ (time.) (2) လူ့ပြည်သို့။ (place.)
(K) ‘နှလုံးမွေ့လျော်ဘွယ်ရှိရာ။’	Adj.-clause, qualifying the noun ‘အရပ်’ in F.	ရာ	(အရပ်။)	...	နှလုံးမွေ့လျော်ဘွယ်။	...	...	...	...	...











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